THE SEVEN YEAR PLAN
1979 ~ 1986

STATISTICAL REPORT

RIḌVÁN 1986

Preface

The Seven Year Plan, the manifold achievements of which brought to a close the third epoch of the Formative Age, ran its course through a period of accelerating change in the Bahá'í community and in the world at large. Significant developments took place in this short span of years.

These developments have been described in this survey, compiled by the Department of Statistics. The survey attempts to report on a wide range of endeavour of the Bahá'í world community, and to reflect its increasing diversity, by grouping together similar objectives of the Plan. The Seven Year Plan has been the most complex in terms of the number and types of goals assigned to the Bahá'í communities. Over the course of the Plan, nearly one million pieces of numerical information, not including descriptive data on properties, pioneers, languages and tribal/minority enrolments, have been collected, and this publication is based on information culled from tens of thousands of reports received at the World Centre from institutions of the Faith.

The Universal House of Justice

Haifa
Riḍván 143

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CHAPTER I

World Centre Goals

1. THE SEAT OF THE UNIVERSAL HOUSE OF JUSTICE

The initiation of the construction of the permanent Seat of the Universal House of Justice in the Holy Land ranked as the greatest single undertaking of the Five Year Plan; its completion and occupation in January 1983 constitutes one of the major achievements of the Bahá'í world during the Seven Year Plan. On 2 February 1983, upon the occasion of the occupation of this magnificent edifice, the Universal House of Justice in a cabled message to the followers of Bahá'u'lláh in every land stated: "This auspicious event signalizes another phase in process fulfilment sailing God's Ark on mountain of the Lord as anticipated in Tablet Carmel, wondrous charter world spiritual and administrative centres Faith Bahá'u'lláh".

A. The Building

The Seat comprises six storeys: lower basement, upper basement, ground floor, first floor, second floor and third floor. Fifty-eight fluted pillars adorn the arcade surrounding the building. Each column, 10.8 metres tall, is crowned with a capital ornamented by a triple row of acanthus leaves, in Corinthian style. A portico supported by six columns projects forward from the colonnade at the main entrance to the building, the point of the axis of the Arc. The proportions of this portico establish the necessary relationship of harmony and proportion with the International Archives building; its depth and height recall similar porticos in Persian architecture, while the space it provides gives an "impression of inviting all to enter". The wide window of the Council Chamber, directly above the main façade and entrance, faces the bay and beyond that the Shrine of Bahá'u'lláh at Bahjí.

The eastern and western wings, currently used as offices, flank the octagonal core which houses the Council Chamber, rotunda, and multi-purpose room. The dome of the Seat, based on an octagon and deliberately subdued so as not to compete with the dome of the Shrine of the Báb, caps the central core which has the Council Chamber as its heart.

The building, clad in marble but with a structural core of reinforced concrete, covers an area of 68 x 36 metres, providing 11,000 square metres of floor space. It has a height of 14 metres, with a total distance of 25 metres from the base to the top of the dome. The structural design allows for future installation, as necessary, of new technological requirements. Terraced hanging gardens have been cut into the mountain behind the building.

In determining the choice of stone for the Seat, a detailed study revealed that Pentelikon marble, the same stone as that used in the Acropolis in Athens, would be the best possible choice since the Parthenon has retained its beauty for 25 centuries. The white marble was quarried at Mount Pentelikon, cut rough-hewn to fit

specifications for the bases, shafts and capitals of the columns and flat to cover the skeleton of the building. It was then sent to the Industria dei Marmi Vicentini in Chiampo, Italy for carving. The Italian artisans used specially designed machinery, which incorporated newly-devised electronic controls to ensure precision, for fashioning the 2,400 cubic metres (approximately 9,600 tonnes) of marble into the pieces used for the Seat. They turned the columns mechanically against fixed saw blades and shaped the capitals with high-speed computer-controlled saws. They then sculpted the columns with hand-held electric chisels.

In Haifa, a French team eventually placed the marble in position, fixing it to the main structure in a way to protect it from the expansions and contractions of the concrete. This was done with special stainless steel anchors which hold the marble against the concrete but allow it to move independently.

A separate building underneath a landscaped hillside contains the air-conditioning and heating equipment, electrical transformers and main control panels which are anticipated to service all the buildings on the Arc. A 44-car parking garage forms part of this complex.

B. Chronological Highlights of Construction

The Universal House of Justice had appointed Mr. Ḥusayn Amánat as the architect of the Seat of the Universal House of Justice in September 1973. Once the Seat's design had been chosen in 1974, Mr. 'Azíz Khábírpúr, the resident engineer, moved to Haifa and set up a site office in the former Minor Archives building. Work on the Seat commenced with excavation of the hillside in June 1975. The earth and stone which were removed amounted to more than 65,000 cubic metres. Large caves found in the limestone required great volumes of concrete to fill them. In October 1976 the hundreds of working drawings, including full-size plans for the Corinthian capitals, were shipped to Haifa; December witnessed the first shipment of finished marble to the building site as well as the shaping of the platforms and terraces. After soliciting bids from a number of firms, the Universal House of Justice chose Paul S. Goldschmidt, Ltd. in Haifa as the general contractor in January 1977.

The first concrete footings were poured in February 1977 and by June construction of the upper and lower basement walls was proceeding. Also in June the workmen poured concrete for the foundation and the floor of the lower basement. By July the upper basement walls were in place and the pouring of central columns, which support the dome, was completed. The first slab of the outer perimeter at ground floor level was being placed by October 1977, and in January 1978 concrete was poured on the level of the Council Chamber. The third floor wall forms were completed by 12 April of that year.

On 29 April 1978, the dedication of the Seat took place during the Fourth International Convention at a befitting ceremony which included the reading of the Tablet of Carmel. Amatu'l-Bahá Rúḥíyyih Khánum placed a casket containing dust from the Holy Shrines in a niche of the Council Chamber's outer wall to sanctify the building.

Progress was made toward constructing the roof and the octagon and on 31 July 1978 the first piece of marble, a pilaster base, was lifted into place at the ground-floor level. Part of the building's marble mantle was completed by October, and November witnessed the affixing of more marble plates. By mid-December all the columns on the north and east sides were in place. In April 1979, the exterior concrete construction, except for the entablature, main staircase and annex to the lower basement, was complete. The placing of all marble on the main structure plus the erection of all columns and capitals had also been completed and the interior finishing had commenced. Doors and windows in Italian walnut, as well as plaster elements for cornices, mouldings and domed ceilings, were being fashioned in Italian factories at that time.

Work progressed during the summer and autumn, the entablature being completed in July 1979, and on 16 October the first pre-cast sections of the terrace walls could be placed. By 6 December the marble sections for the dome were being laid after the cement surfaces had been painted with bitumen for waterproofing. The roof, heavily coated with waterproofing and a tar-felt blanket as well as other insulation against the sun, had wood-stripping laid down to prepare the way for green ceramic tiles similar to those on the Archives building. On 13 December the marble steps leading to the front entrance were laid and six months later, in June 1980, the marble exterior was completed.

The interior work continued, including the laying of polished Red Nelson granite tiles in the Reception Concourse (November 1980), Rosso Magnabeschi (Asiago) in the banquet hall, Rosso Collemandia in the anteroom of the Council Chamber, Bottichino in the internal staircases and Jerusalem white in the access plaza and its retaining walls and pavings. The laying of roof tiles commenced in February 1981. Rubbed walnut balustrades at the eastern end of the Concourse were erected in July 1981, and the Council Chamber's domed ceiling was also completed that month.

The inauguration of the Seat of the Universal House of Justice took place on 17 July 1982 in a most appropriate manner through the holding of a seminar on the occasion of the commemoration of the Fiftieth Anniversary of the passing of the Greatest Holy Leaf. From that time onwards, the Concourse of the Seat has been used for some of the Holy Day commemorations in Haifa, and each group of pilgrims has been received there by the Universal House of Justice.

The final stages of this 28-million-dollar project took place through autumn and winter of 1982, including the construction of the main gate in December. After 10 years of planning and construction, the members of the Universal House of Justice were able to transfer their offices to the Seat during the last two weeks of January 1983, as did several of the departments. At Riḍván 1983, during the Fifth International Convention, the election of the Universal House of Justice was held in the Reception Concourse. On 21 October 1984, the House of Justice received President Chaim Herzog of Israel as its first honoured guest in the banquet hall. Various dignitaries and other special guests and groups frequently tour the building. From 27 December 1985 to 2 January 1986 the Seat of the Universal House of Justice was the scene of the historic Counsellors' Conference at which the Six Year Plan for 1986-92 was discussed.

2. DESIGNS FOR THREE ADDITIONAL BUILDINGS ON THE ARC

Shoghi Effendi explained the buildings for the Institutions to be housed on Mount Carmel this way: "These Edifices will, in the shape of a far-flung arc, and following a harmonizing style of architecture, surround the resting-places of the Greatest Holy Leaf..., of her Brother..., and of their Mother.... The ultimate completion of this stupendous undertaking will mark the culmination of the development of a world-wide divinely-appointed Administrative Order whose beginnings may be traced as far back as the concluding years of the Heroic Age of the Faith." The Guardian constructed the International Archives building in the classic Ionic order, thus establishing the style of architecture for the Arc. The Universal House of Justice, the "crowning glory of His [Bahá'u'lláh's] administrative institutions", now has its permanent Seat on the axis of that Arc at its highest and most prominent point.

The task of preparing plans for the three remaining buildings which are to occupy the Arc on Mount Carmel was given by the House of Justice to Mr. Ḥusayn Amánat, the architect of the Seat of the Universal House of Justice, who presented a series of concepts. During the summer of 1985, the House of Justice requested Mr. Charles Grindlay, the overall project manager, to prepare a conceptual report of the project, taking into account a vast number of factors which would impinge on the construction of the buildings, and the resolution of which would be essential before the work could begin. This report was presented at the end of August, and further consultations were

held with Mr. Amánat. The plans, which had been approved in general, were then further refined by Mr. Amánat as a result of these studies, resubmitted early in 1986, and accepted by the Universal House of Justice as a fulfilment of the goal of the Seven Year Plan. The designs are for the Centre for the Study of the Sacred Texts, which will lie between the International Archives building and the Seat of the Universal House of Justice, the International Teaching Centre and the International Bahá'í Library. The buildings of the International Teaching Centre and the International Bahá'í Library will be situated symmetrically opposite those of the Centre for the Study of the Sacred Texts and the International Archives building.

3. DEVELOPMENT OF THE INTERNATIONAL TEACHING CENTRE

One of the goals of the Seven Year Plan for the World Centre was stated as follows:

> "The Institution of the International Teaching Centre will be developed and its functions expanded. This will require an increase in its membership and the assumption by it and by the Continental Boards of Counsellors of wider functions in the stimulation on an international scale of the propagation and consolidation of the Faith, and in the promotion of the spiritual, intellectual and community aspects of Bahá'í life".

This goal was accomplished successfully through a number of significant developments occurring over the course of the Plan.

In the opening phase of the Seven Year Plan, the Universal House of Justice increased the International Teaching Centre to seven, through the addition of Miss Anneliese Bopp in 1979, joining Hands of the Cause Amatu'l-Bahá Rúḥíyyih Khánum, Paul Haney, and 'Alí Akbar Furútan and Counsellors Hooper Dunbar, Florence Mayberry, and 'Azíz Yazdí, constituting the nucleus of the Teaching Centre in the Holy Land. After the passing of Mr. Haney in December 1982, the number of resident members of the Teaching Centre was reduced to six. In May 1983, following the Fifth International Convention, this number was raised to nine by the further addition of Counsellors Magdalene Carney, Mas'úd Khamsí, Peter Khan and Isobel Sabri. The services of Mrs. Mayberry as a Counsellor member of this Institution were brought to an end in 1983 when she left the World Centre for reasons of health.

The establishment, on 23 May 1983, of a five-year term for the Counsellor members of the International Teaching Centre represents a further step in its evolution.

In April 1984, the International Teaching Centre moved into new offices at 10 Haparsim Street, near the House of the Master, in the historic building which had served for several decades during the ministry of Shoghi Effendi as the Western Pilgrim House and had been the Seat of the Universal House of Justice for the first twenty years of its existence. This building will serve as the seat of the International Teaching Centre until its permanent home is erected on the Arc, in close proximity to the Seat of the Universal House of Justice.

The functions assigned to the International Teaching Centre when it was brought into being in 1973 were expanded significantly in 1983. Among the functions presently being carried out by the International Teaching Centre are the following:

- exercising full responsibility for the direction and stimulation of the Continental Boards of Counsellors and serving as liaison between the Continental Counsellors and the Universal House of Justice. By this means, the guidance of the Universal House of Justice, conveyed through the International Teaching Centre to the Continental Counsellors, reaches all elements of the world-wide Bahá'í community, through the Auxiliary Board members and their assistants.

- preparing reports and recommendations to the Universal House of Justice for the further development of the Bahá'í community, based on the information it receives about the condition of the Cause in all parts of the world.

- taking responsibility for the protection of the Faith. At present, the principal emphasis is being placed on fostering detailed study of the Covenant and the Holy Writings as the impregnable fortress for the followers of the Blessed Beauty and on taking constructive measures to maintain unity in the community.

- determining needs for the enrichment of Bahá'í life, and for the continued expansion and diversification of Bahá'í activities within the realms of teaching and consolidation. Exercise of this function includes study of means by which the economic and social life of the Bahá'í community can be developed, determination of teaching approaches which will enable the Faith to penetrate new segments of human society, the fostering of Bahá'í scholarship, and monitoring of trends in current thought as a basis for showing how the teachings relate to the needs of mankind and cast illumination on the currents of the human condition.

- studying the needs for pioneers and travelling teachers, for literature and for audio-visual materials.

Increasingly, the work of the International Teaching Centre extends beyond the quantitative aspect of the expansion of the Bahá'í community, with greater attention being given to raising its qualitative level, promoting the spiritualization of the community, and studying the long-term trends in the growth of the Faith on a regional or international basis. The International Teaching Centre is also concerned with encouraging the rapid deployment of manpower, in the form of travelling teachers and pioneers, and of material resources, in the form of literature and funds, to meet unusual opportunities for promotion of the Faith which arise unexpectedly.

At the beginning of the Seven Year Plan, 13 Boards of Counsellors existed, assigned to zones embracing the entire planet. In June 1979, the Universal House of Justice announced that the duration of the term of office of Continental Counsellors would be five years, to start on the Day of the Covenant, 26 November 1980; this provision of a specific term had been envisaged in the initial appointment of Counsellors in 1968. In November 1980, a total of 63 Continental Counsellors were appointed, and the 13 zones were consolidated into five zones, each of which extends over an entire continental area.

At that time, the Boards of Counsellors were given wider discretion to decide upon such matters as the division of the continental area into smaller zones, the location of offices for each Board, and the manner in which members of the Auxiliary Boards would report to and operate under the Counsellors. xhis greater flexibility enabled the Boards to apply the widely-varied backgrounds, experiences, talents and capacities of the Board members to the needs and opportunities within each part of the continent. In some areas, teams of two or three Counsellors were formed to deal with special needs in a country, or to facilitate transnational coordination of teaching projects.

During the first phase of the Plan, extensive consultations were held between the Universal House of Justice and the Teaching Centre regarding appropriate means of opening the way in the next phase of the Plan for the Teaching Centre and the Boards of Counsellors to have a greater degree of participation in the development and financing of special teaching projects and in the provision of Bahá'í literature. These consultations resulted in each Board having at its disposal an annual special teaching projects fund to draw upon for contributions to National Funds for projects agreed upon by the Counsellors and National Assemblies involved. These projects generally meet special needs or take advantage of unusual opportunities and can be suggested either by the Counsellors, in the light of specific requirements of which they become aware, or by the National Assemblies themselves. The growing experience in the use of this fund makes it evident that this procedure provides great scope for creativity and facilitates quick reaction to unanticipated needs and opportunities.

Other funds provided annually to the Boards of Counsellors from the Bahá'í International Fund, through the International Teaching Centre, enable the Counsellors to disburse funds to the National Spiritual Assemblies in support of literature and audio-visual subvention. This allows National Spiritual Assemblies to reduce the selling price of certain items of literature to a level affordable by the mass of the community; permits National Spiritual Assemblies to order literature from abroad which would otherwise be unobtainable because of currency controls; facilitates publication of books in vernacular languages; and provides for greater diversity and wider dissemination of audio-visual materials. There has also been an increased emphasis on preparation of literature and audio-visual items which more closely express the Bahá'í teachings within the diverse cultural and linguistic forms of the Bahá'í communities.

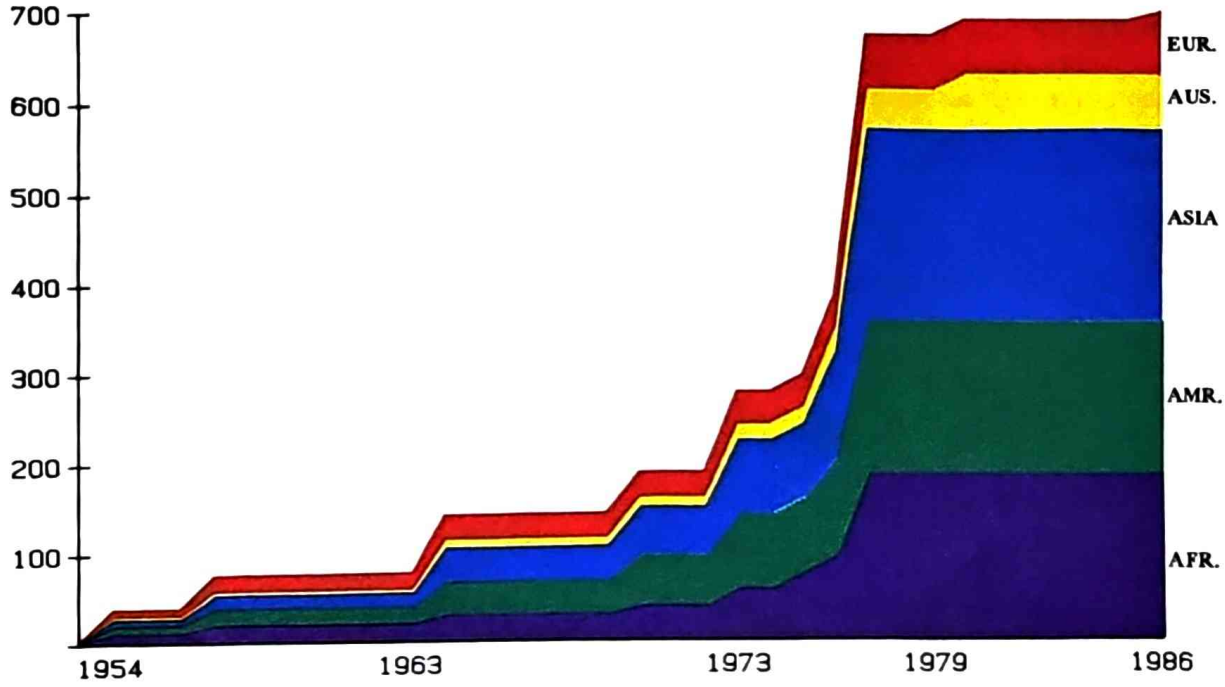
The ties between the Continental Pioneer Committees and the Continental Boards of Counsellors have been strengthened, with the work of the Pioneer Committees now being directed by the International Teaching Centre, which has also been given the responsibility of administering the International Deputization Fund. This development will increasingly facilitate a more effective deployment of pioneers and travelling teachers, and improve the accuracy with which needs are identified and results evaluated.

A new five-year term commenced in November 1985 with an increase in the number of Continental Counsellors from 63 to 72. A few weeks later, the Universal House of Justice convened an historic Counsellors' Conference, conducted under the aegis of the International Teaching Centre, at which the Continental Counsellors gathered in the Holy Land from 27 December 1985 to 2 January 1986. This unprecedented gathering, held in the Seat of the Universal House of Justice, consulted on the opportunities and challenges facing the Bahá'í world community, including measures needed to successfully complete the Seven Year Plan, formulation of goals for the Six Year Plan, and new conditions in the Bahá'í community associated with the emergence of the Faith from obscurity, and the dissemination of the Universal House of Justice's statement to the peoples of the world entitled "The Promise of World Peace". The Conference closed on a dramatic note with the announcement by the Universal House of Justice, in its concluding message, that the Bahá'í world was entering a new epoch in the Formative Age of the Cause. Associated with this transition is the newly-initiated process by which the national goals of the Six Year Plan are to be formulated largely by each National Spiritual Assembly in consultation with the Board of Counsellors for its continent.

The Seven Year Plan also witnessed notable developments in the work of the Auxiliary Boards, including an evolving differentiation in the functions of the Propagation and Protection Boards and the institution of a five-year term of office, to commence on 26 November 1986. The Auxiliary Board members for Propagation are increasingly concerned with fostering the pursuit of the goals of the Plan and stimulating contributions to the Fund, while the Auxiliary Board members for Protection devote major attention to promoting deepening in the Covenant, preserving unity, fostering the spiritual profundity of the believers, and preparing the Bahá'í community for the opposition which it will increasingly face as an inevitable concomitant to the expansion of the Faith. The members of these Boards are vitally concerned with the consolidation of the Faith, and their distribution world-wide is as follows:

	PROTECTION BOARD		PROPAGATION BOARD	
Continent	Allocated	Appointed	Allocated	Appointed
Africa	81	70	99	95
Americas	54	52	117	111
Asia	99	77	117	103
Australasia	27	25	36	34
Europe	27	27	36	36
World	288	251	405	379

The following graph portrays the growth in the number of Auxiliary Board members allocated to each continent since the initial inception of this Institution in 1954.



A highly beneficial feature of the Seven Year Plan has been the closer collaboration between the two arms of the Administrative Order in their common pursuit of the advancement of the Plan's objectives. Reports of Auxiliary Board members, their promotion of the plans and aims of the National Spiritual Assemblies in their contact with the grassroots of the Bahá'í community, and their occasional meetings with national committees have all contributed to enhancing this collaboration.

The services of assistants to Auxiliary Board members, whose appointment was first provided for in 1973 by the Universal House of Justice, flourished during the Seven Year Plan. The activities of assistants are monitored, supervised and guided by the Auxiliary Board members, and periodic training sessions conducted by the Board members are provided them. These assistants have played a vital role in the work of stimulating and encouraging the Assemblies and believers at the local level, and the success of the Seven Year Plan owes much to the sacrificial exertions of the thousands of believers scattered over the surface of the earth who have served in this capacity. Presently over 5,000 believers are serving as assistants to Auxiliary Board members.

4. THE BAHÁ'Í INTERNATIONAL COMMUNITY

A. Expanding Relationships and Activities

A considerable increase in the activities of the Bahá'í International Community in collaboration with the United Nations has taken place during the Seven Year Plan in major areas of the United Nations programmes, resulting in a further development of ties between the Bahá'í International Community and the United Nations, one of the goals of the Plan. Three fundamental trends in the affairs of the Bahá'í world have provided the basis for making this possible: the increased public relations activity arising from the persecution of the Bahá'ís in Iran, the consequent general emergence of the Faith from obscurity, and the introduction of social and economic development activities as an integral part of Bahá'í activity.

A booklet entitled *The Bahá'í International Community and the United Nations*, reflecting the growing Bahá'í presence at the United Nations, was published in 1985.

Overview of Relationships

The Bahá'í International Community has, since 1970, enjoyed consultative status with the United Nations Economic and Social Council, the body responsible for coordinating and directing the economic and social work of the United Nations, its specialized agencies and institutions. The Bahá'í International Community also has consultative status with the United Nations Children's Fund (UNICEF), and working relations with the United Nations High Commissioner for Refugees (UNHCR), the United Nations Environment Programme (UNEP), and the UN Centre for Human Settlements (UNCHS). In addition, it has also been associated with the UN Department of Public Information (DPI) since 1948.

In the course of the Seven Year Plan, the Bahá'í International Community considerably broadened its relationship with the United Nations system beyond its headquarters in New York by establishing UN branch headquarters in Geneva and Vienna, and UN regional headquarters, or Regional Economic Commissions, in Africa (Addis Ababa, Ethiopia), Asia (Bangkok, Thailand), and Latin America and the Caribbean (Santiago, Chile). It has also increased its contacts with several of the UN specialized bodies and agencies, including the World Food Council (WFC), the World Health Organization (WHO), the UN Educational, Scientific and Cultural Organization (UNESCO), the Food and Agriculture Organization (FAO), and the International Labour Organization (ILO).

Moreover, the Bahá'í International Community has been involved with other international bodies. It participated in sessions of the European Parliament and the Council of Europe and was thereby instrumental in bringing the situation of the Bahá'ís in Iran to the attention of those institutions. The Bahá'í International Community also enjoys a close working relationship with the South Pacific Commission (SPC), an inter-governmental organization promoting the social and economic development of the countries in the Pacific region.

Participation in Conferences and Meetings

An important ongoing activity has been Bahá'í participation in major United Nations and other international conferences through capable Bahá'í representation at these gatherings and presentation of written and/or oral statements highlighting a Bahá'í view on the subject of the conference.

During the Plan, the Bahá'í International Community participated in well over 200 conferences and meetings. Statements were presented at virtually all major conferences and at a great many lesser meetings, while personal contacts with government and United Nations officials were considerably extended. The Bahá'í International Community participation covered numerous subjects in the broad areas of international peace and disarmament, social and economic development, and human rights.

Collaboration with Non-Governmental Organizations

The Bahá'í International Community continues to associate and cooperate with other non-governmental (NGO) organizations at the United Nations through active membership on many NGO/UN committees in New York, Geneva and Vienna; participation in numerous NGO conferences and meetings; and in the co-sponsorship of statements for various UN conferences and meetings.

A representative of the Bahá'í International Community is currently the Vice-President of the Executive Board of the Conference of Non-Governmental Organizations in Consultative Status with the Economic and Social Council (CONGO), an umbrella organization representing the non-governmental sector at the United Nations. A representative also serves on the Board of the NGO Committee on Development. During the Seven Year Plan, representatives of the Bahá'í International Community served (and

in some instances are still serving) in the following capacities as NGO committee officers: Chairman of the Human Rights Committee, Chairman and Secretary of the NGO Committee on UNICEF, Chairman of the Youth Committee (Vienna), Vice-Chairman of the Committee for the Decade of Women, Vice-Chairman and Secretary of the Youth Committee, Vice-Chairman of the Department of Public Information/NGO Executive Committee, Secretary of the Sub-Committee on Women (Geneva), and Treasurer of the Committee on Human Settlements.

Collaboration with Bahá'í Institutions

The Bahá'í International Community UN operations have necessitated, and greatly benefited from, extensive and growing contacts with Bahá'í institutions around the world. Participation in conferences has required collaboration with Continental Boards of Counsellors, National Spiritual Assemblies and individual Bahá'ís with relevant professional backgrounds who have lent their expertise, including drafting statements, and represented the Bahá'í International Community.

The Bahá'í International Community has continued to encourage National Spiritual Assemblies to establish and foster relationships with the United Nations offices in their countries, sponsoring or co-sponsoring activities in observance of United Nations days, years, and other events to make the United Nations aims and programmes better known. Information received about the increased United Nations-related activities at national and local levels in the Bahá'í world has been compiled and reported to the United Nations Department of Public Information.

Internal Developments

Concomitant with the growth and diversification of the United Nations operations of the Bahá'í International Community has been an increase in personnel resources, and the development of its structure, necessary to meet the new challenges and opportunities of recent years. The number of persons engaged in the work of the Bahá'í International Community offices and representatives at various United Nations centres grew to some 20 full-time staff, supplemented by a number of volunteers on an ongoing or temporary basis.

In addition to the main office in New York, a European branch office of the Bahá'í International Community was established in 1981 in Geneva, considerably broadening the potential for cooperation with the United Nations. The activities of the Geneva office, focused initially on the area of human rights, have gradually expanded to include other major areas of United Nations work.

Since 1980 the Bahá'í International Community has been represented at the Vienna International Centre, the new United Nations branch headquarters in Austria, which is an important focal point for United Nations activities in the areas of youth, women, the family, the aging, the disabled, narcotic drugs and crime prevention. In 1985 Bahá'í International Community representation was also established with UNEP and UNCHS at their headquarters in Nairobi; and similar arrangements are being made at the United Nations regional headquarters in Africa, Asia and Latin America, as well as at the South Pacific Commission.

B. Peace and Disarmament

The Bahá'í International Community responded to an invitation to address the United Nations General Assembly at its 1982 Second Special Session on Disarmament. On that occasion it circulated a new edition of "The Promise of Disarmament and Peace", a statement prepared for the earlier 1978 Disarmament Session. This brochure and the oral statement were mailed later that year, during Disarmament Week - a yearly event beginning on UN Day, 24 October - to UN delegations and members of the UN Secretariat. Copies were also sent to Bahá'í communities around the world, with a letter encouraging Bahá'ís to participate in Disarmament Week and in a World Disarmament

Campaign launched by the United Nations. Both before and after the Special Session, the Bahá'í International Community cooperated with the UN Centre for Disarmament Affairs, and participated in the work of the NGO Committees on Disarmament in New York and Geneva, as well as in NGO conferences and meetings organized by these committees.

When the United Nations designated 1986 as the International Year of Peace (IYP), proclaiming it as an occasion for rededication by member states to the goals of the UN Charter, the Bahá'í International Community assured the IYP Secretariat of wholehearted Bahá'í participation in commemorating the year; provided the IYP Secretariat with detailed information on Bahá'í teachings and principles regarding peace, and with evidence of the efforts of the Bahá'í world community for over 100 years to achieve the goal of peace. As an indication of this collaboration, the Bahá'í International Community participated in all four UN regional seminars held during 1985 in preparation for the IYP, presenting comprehensive statements on the seminar topics of "Preparation for Life in Peace", and the relationships between peace and disarmament, and between peace and development. In addition, the Bahá'í International Community took part in several meetings in New York and Europe organized by the United Nations for the purpose of consulting with non-governmental organizations on a programme for the IYP.

A major Bahá'í contribution to IYP was made on 22 November 1985 when Amatu'l-Bahá Rúḥíyyih Khánum, accompanied by Dr. Victor de Araujo and Mr. Gerald Knight of the Bahá'í International Community, presented "The Promise of World Peace" to the Secretary-General of the United Nations on behalf of the Universal House of Justice.

During her visit to the United Nations, Amatu'l-Bahá Rúḥíyyih Khánum hosted a number of luncheons which were attended by diplomats and United Nations officials. A special luncheon for the press was well attended and resulted in extensive media coverage of the General Assembly's consideration of the situation in Iran and, particularly, of the persecution of Bahá'ís in that country.

C. Social, Economic and Humanitarian Affairs

Social and Economic Development

Most of the work and financial resources of the United Nations system are devoted to supporting development in Third World countries. The growing involvement of Bahá'í communities in social and economic development as a regular part of their activities has therefore made it possible to broaden considerably the scope of Bahá'í International Community - UN operations by providing opportunities to develop existing contacts and create new ones with the many UN organizations active in this area, aimed at exchanging development concepts, providing information about the rapidly growing Bahá'í activities, and achieving concrete collaboration. In this connection, the process of forging closer relations with the UN Regional Economic Commissions, UNICEF, WHO, FAO, UNEP, UNCHS, UNESCO, and SPC, referred to above, has been embarked upon. In order to develop continuous and solid cooperation with the headquarters of these UN agencies in various countries, the Bahá'í International Community is currently establishing committees of representatives in several of those locations.

The Bahá'í International Community has participated in an increasing number of conferences on international economic relations, general and rural development, community and social development, food and agriculture, health and nutrition, the environment, human settlements, science and technology, forestry, population and other subjects. The Bahá'í statements presented have become more specific in nature, including references to Bahá'í perspectives on development, Bahá'í experiences in the field and tangible project examples. The Bahá'í International Community has also been invited to contribute to the development policy of the United Nations and related organizations in recent years, and has provided statements to UNDP, UNEP and the World Commission on Environment and Development.

In addition, the Bahá'í International Community has given guidance and support to National Spiritual Assemblies, Bahá'í communities, and individual Bahá'ís regarding social and economic development, particularly in relation to contacts and collaboration with the United Nations agencies and projects. Proposals for Bahá'í collaboration with the United Nations and other international development organizations have been made and in some cases such collaboration has commenced, as in the case of the nutrition programme of the South Pacific Commission, for which the Bahá'í International Community has arranged for training support by Bahá'í volunteer experts and co-sponsored a nutrition poster which has been spread throughout the Pacific region.

The Bahá'í International Community has on several occasions during the Seven Year Plan provided a measure of emergency and disaster relief assistance to countries, either directly to their governments or through the UN organizations.

At the global level, the Bahá'í International Community is actively engaged in the NGO development committees, particularly in support of efforts to strengthen NGO contributions to UN development strategies, and in facilitating concrete development collaboration with such UN organizations as UNICEF and UNDP. In the efforts to foster Bahá'í collaboration with the UN system in social and economic development activities, priority is given to projects that are especially designed to benefit disadvantaged women, children and youth. Contacts with UNICEF have been particularly fruitful as it has become aware of the extent of Bahá'í activities on behalf of children.

Women

During the Seven Year Plan, there was a significant expansion of Bahá'í involvement in United Nations programmes and activities to promote the advancement of women. The Bahá'í International Community participated in two UN world conferences on women held during the period - the first in Copenhagen, Denmark in July 1980, to observe the mid-point of the UN Decade for Women; and the second in Nairobi, Kenya in July 1985, to mark the completion of that Decade, elaborate on its accomplishments and set strategies for the achievement of specific goals by the year 2000. At Copenhagen, the Bahá'í International Community, represented by three Bahá'í women, submitted a written statement for inclusion in the Conference background documentation.

To the World Conference on the Decade for Women in Nairobi, the Bahá'í International Community sent a delegation of ten women and men and presented a report prepared on the advancement of the status of women in the Bahá'í community during the Decade, based on the responses of 77 National Spiritual Assemblies to a questionnaire on women's activities and progress made during the Decade, as well as obstacles which remain to be overcome. This paper became part of the official background documentation for the Conference. Forum '85, the parallel NGO meeting held in Nairobi, attracted over 50 Bahá'í women from different parts of the world. Planning for Bahá'í International Community participation in the Forum activities was assisted by the Continental Office of the Board of Counsellors in Africa, located in Nairobi, and the National Spiritual Assembly of Kenya. An outstanding Bahá'í exhibit on women and development was displayed at the Forum, and a Bahá'í participant conducted a workshop on managerial skills for women. Individual Bahá'ís attending the Forum experienced a rich opportunity to engage in dialogue with women from every part of the world, sharing with them Bahá'í views on issues related to the development of women.

In addition to the two major UN Conferences, the Bahá'í International Community was represented at more than 25 UN and UN-related meetings on women during the period of the Seven Year Plan, including meetings in preparation for the World Conferences, sponsored by UN Regional Economic Commissions; regular and special sessions of the UN Commission on the Status of Women; meetings of expert groups; and seminars and conferences sponsored by non-governmental organizations. A growing number of women were given an opportunity to represent the Bahá'í International Community at these

meetings, promoting in the process an ever-widening network of cordial relationships with individuals distinguished for their work for the advancement of women.

Youth

When, in December 1979, the United Nations General Assembly proclaimed 1985 as the International Year of Youth (IYY), the Bahá'í International Community warmly welcomed this decision, since it permitted an even more substantive Bahá'í expression of the vital role that youth can play in bringing about world peace and in building a world civilization. Accordingly, the Bahá'í International Community took part in the sessions of the IYY Advisory Committee, created to formulate a specific programme of measures and activities prior to and during IYY, and established a close relationship with the UN Secretariat for IYY at the Vienna International Centre. It also played an active role as a member of the NGO Committees on Youth in New York and Vienna, and participated in the deliberations of the Sub-Committees on IYY, the IYY Tree Project, Street Youth, and the NGO Intergenerational Committee on aging and youth, all in New York.

During this period the Bahá'í International Community took part in several UN and UN-related conferences in different parts of the world. The Bahá'í International Community representatives attended the 1983 Annual DPI/NGO Conference in New York on "The Challenge of Youth in Our Changing Society", after having helped plan that event; and took part in an IYY preparatory conference in Costinesti, Romania, as well as in a discussion on "Improving Channels of Communication between the United Nations and Youth". In 1985 the Bahá'í International Community sent a delegation to the IYY International Youth Conference in Kingston, Jamaica, where it circulated a statement on "The Contribution of Youth to Peace". It also took part in a Latin American/Caribbean regional meeting for IYY and, in November 1985, made a major contribution to the planning and success of an IYY Non-Governmental Organization Conference held at United Nations headquarters.

Both prior to and during IYY, the Bahá'í International Community provided information and materials to Bahá'í communities around the world for Bahá'í activities in conjunction with this Year. It encouraged the participation of Bahá'í communities on National IYY Commissions and provided guidance and suggestions to assist Bahá'í youth in undertakings that would contribute to the goals of IYY. The Bahá'í International Community, in collaboration with the Department of Statistics at the World Centre, has prepared a comprehensive report for the UN and the Bahá'í world on the results of creative activities carried out by Bahá'í youth world-wide in observance of IYY.

Children

The International Year of the Child (IYC) 1979 was enthusiastically supported by the Bahá'í International Community. Ninety-four national communities participated, as accounted in a widely distributed report describing the specific activities of the Bahá'í community in promotion of IYC, as well as ongoing Bahá'í programmes and publications on behalf of children. This report prompted the following response from the UN Special Representative, the Assistant Secretary-General for IYC, in a letter of thanks to the Bahá'í International Community: "I cannot express my feelings of gratitude in more adequate ways to your organization for the all-out cooperation and support which you as an NGO extended to our IYC Secretariat and above all to the children of the world for the promotion of their welfare and development. I pray and hope that the Year 1979 (IYC) was just a beginning of Bahá'ís' deep commitment for the child's causes and that your widespread advocacy will now begin to bear fruit on behalf of the child".

The Bahá'í International Community continued to take part in the annual sessions of the UNICEF Executive Board, submitting statements on pertinent issues in 1984 and 1985, and was represented at a meeting on Children in Latin America and the Caribbean

in 1979. It also participated in NGO Forums held at the time of Executive Board meetings.

In addition to serving on numerous committees and participating in special meetings in observance of the Year of the Child, the Bahá'í International Community took part in activities concerning the disabled child, breast-feeding and infant feeding, assistance to children in emergency situations, NGO/UNICEF field-level relations, and the status of women. Bahá'í International Community representatives have also served for some years as assistant editor of the NGO/UNICEF Newsletter and on the Editorial Board of the UNICEF publication "NGO Forum" (now "Action for Children").

Other Social Affairs

During this period the Bahá'í International Community continued its involvement in United Nations activities dealing with problems of crime prevention and drug abuse. It took part in the 1980 and 1985 Congresses on Crime Prevention and the Treatment of Offenders, presenting a Bahá'í view on the issues, while continuing its collaboration with the United Nations Branch on Crime Prevention and Criminal Justice. Likewise, while working closely with the UN Division of Narcotic Drugs and contributing its suggestions to a report for an international campaign against drug traffic, it participated in the yearly sessions of the Commission on Narcotic Drugs, expressing whenever possible a Bahá'í perspective on the spiritual impetus needed to prevent drug abuse.

When the United Nations began considering the well-being of the aging - persons over 60 years old - the Bahá'í International Community showed its interest by participating in the 1981 United Nations Assembly on the Aging, as well as in a prior NGO Forum on Aging. It also welcomed the International Year of Disabled Persons by taking part in sessions of a United Nations Advisory Committee convened to prepare a programme of action to improve the conditions of the disabled and by contributing to a brochure on disabled children, published by the NGO Committee of UNICEF. Further opportunities for Bahá'í cooperation world-wide are now possible during the United Nations Decade for Disabled Persons (1983-1992). In addition, as the United Nations began to express its concern for the well-being of the family in contemporary society, the Bahá'í International Community established a warm relationship with the responsible UN unit and took part in a UN Inter-regional Seminar on "Changing Families" in Moscow.

D. Human Rights

Persecution of the Bahá'ís in Iran

The persecution of the Bahá'ís in Iran had an immediate and dramatic impact on the activities of the Bahá'í International Community during the period under review. First, the United Nations Office was called upon to contact the United Nations Secretary-General and ambassadors representing friendly countries to enlist their sympathy and support for diplomatic efforts to persuade the authorities in Ṭihrán to put a stop to the anti-Bahá'í activities of fundamentalist elements. Contacts were also made with the Iranian Ambassador to the United Nations. In 1980, when it became apparent that quiet diplomatic efforts were fruitless, the Universal House of Justice called upon the Bahá'í International Community to take the case to public meetings of the European Parliament, the Parliamentary Assembly of the Council of Europe and the United Nations Sub-Commission on Prevention of Discrimination and Protection of Minorities. In September 1980, all these bodies adopted resolutions on the plight of the Bahá'ís in Iran.

The role of the Bahá'í International Community was to coordinate the efforts of National Spiritual Assemblies in approaching the members of the above international bodies and to arrange for appropriate representation and statements at their meetings.

As the persecution intensified, the Bahá'í International Community coordinated efforts to obtain still further resolutions by these bodies. These efforts led to resolutions being adopted by the United Nations Commission on Human Rights in 1982, 1983 and 1984, and culminated in the adoption by the Commission of a resolution in 1985 which called for a report to the United Nations General Assembly in December 1985. On the basis of this report and the debate which followed its presentation, the General Assembly, on 13 December 1985, adopted a resolution on the human rights situation in Iran which contained specific references to the situation of the Bahá'ís. This was the first time that the General Assembly had adopted a resolution dealing with the persecution of the Bahá'ís, and was an historic development in the recognition of the Faith and the defence of the long-persecuted Bahá'í community in Iran.

The February-March 1986 session of the Commission on Human Rights took up the matter once again when it conducted its annual review of situations representing gross violations of human rights. It had before it the report of its Special Representative on Iran and decided to renew his mandate and to ask him to report both to the General Assembly in late 1986 and to its own next meeting in February 1987.

In addition to the above resolutions by United Nations and European bodies dealing with human rights, the efforts of the Bahá'í International Community, coordinated with those of National Assemblies, resulted in or contributed to:

a. joint representation by governments to the Secretary-General of the United Nations and to the Iranian authorities in Ṭihrán;

b. debates by the General Assembly, the Commission on Human Rights and its Sub-Commission on Prevention of Discrimination and Protection of Minorities in which attention was specifically drawn to the religious nature of the persecution;

c. discussions of the situation by the Human Rights Committee in July 1982, when it reviewed the question of whether Iran was observing and implementing the provisions of the International Covenant on Civil and Political Rights to which it is a party;

d. discussions of the situation by the Committee on the Elimination of Racial Discrimination in March 1983, when the Committee considered Iran's report on its implementation of the Convention on the Elimination of All Forms of Racial Discrimination, which includes provisions for protecting freedom of religion;

e. consideration of cases of missing Bahá'ís by the Commission on Human Rights' Working Group on Enforced or Involuntary Disappearances;

f. hearings held by the International Labour Organization's Committee of Experts on the Application of Conventions and Recommendations on Iran's discriminatory treatment of Bahá'ís in relation to employment;

g. appeals on behalf of Bahá'ís sentenced to death made by the United Nations Special Chairman on Summary or Arbitrary Executions;

h. a hearing on the human rights situation in Iran, including the case of the Bahá'ís, held by the European Parliament in November 1985;

i. the publication of a Minority Rights Group report entitled *The Bahá'ís of Iran*, revised and updated in 1985.

The Bahá'í International Community prepared a number of publications concerning the persecutions in Iran which were distributed at United Nations meetings and to National Spiritual Assemblies. These included *The Bahá'ís in Iran: A Report on the Persecution of a Religious Minority* (first published in 1981, revised and updated in 1982); *Major Developments, July 1982-July 1983* (updating the preceding publication); and *Persecution of the Bahá'ís in Iran, 1979-1985: A 6-Year Campaign to Eliminate a Religious Minority* (published in September 1985 for use at the 40th session of the United Nations General Assembly).

Refugee Activities

A new development in the role of the United Nations Offices of the Bahá'í International Community was brought about through the steady flow of Iranian Bahá'í refugees seeking asylum in other countries. This necessitated the development of contacts and effective relations with the Office of the United Nations High Commissioner for Refugees (UNHCR), and in 1984 a refugee desk for this purpose was established in the Geneva office. This desk has been working with the Geneva headquarters of UNHCR, as well as with the International Committee of the Red Cross (ICRC) and the Inter-governmental Committee on Migration, to increase general understanding of the reasons for the persecutions and the true nature of the Faith. More specifically, the Bahá'í International Community refugee desk, in close collaboration with the International Bahá'í Refugee Office in Toronto, Canada, has cooperated with UNHCR on Bahá'í refugee movements and has attempted to secure their agreement and cooperation in regard to Bahá'í refugee programmes.

Problem Situations in Countries Other Than Iran

Part of the ongoing activity of the Bahá'í International Community is to deal with problems being experienced by Bahá'í communities in countries other than Iran. During the Seven Year Plan, considerable effort was exerted on behalf of the Bahá'í communities in Morocco and Egypt. United Nations representatives of the Bahá'í International Community met with the United Nations ambassadors of these countries and sought their favourable intervention with their governments. Some National Spiritual Assemblies were called upon to contact the ambassadors of the same countries in their capitals. When these efforts failed to produce the necessary results, the Bahá'í International Community coordinated the efforts of a number of National Spiritual Assemblies to enlist the diplomatic support of their governments in these situations.

Contribution to Human Rights Issues

Since it obtained consultative status with the United Nations Economic and Social Council in 1970, the Bahá'í International Community has regularly participated in meetings of the Commission on Human Rights (one of the functional commissions of the Economic and Social Council) and of the Commission's subsidiary organ, the Sub-Commission on Prevention of Discrimination and Protection of Minorities. During the Seven Year Plan the Bahá'í International Community delivered statements at the annual meetings of these bodies on a wide range of human rights issues, including racism; religious intolerance; economic, social and cultural rights; rights of the child, minorities, the mentally ill, indigenous populations and the disabled; genocide; torture; and the status of the individual in international law. In addition, the major concerns of the Bahá'í International Community - to eliminate racism and religious intolerance - found expression respectively in the United Nations Second World Conference to Eliminate Racism and Racial Discrimination, held in 1983, and in the United Nations Seminar on the Encouragement of Understanding, Tolerance and Respect in Matters Relating to Freedom of Religion or Belief, held in 1984. The Bahá'í International Community also participated actively in five other seminars on human rights topics.

Recognition of the Faith

The efforts of the Bahá'í International Community at the United Nations have also directly contributed to efforts to gain recognition of the Faith in a number of countries. These efforts have included contacts with ambassadors of these countries as well as visits by Bahá'í International Community representatives to some of the countries concerned for meetings with high-level government officials. It is often through such interventions - which the respect accorded the Bahá'í International Community at the United Nations makes possible - that the true nature of the Faith can be conveyed to government officials, thus contributing to its protection.

5. EMANCIPATION AND PROTECTION OF THE FAITH

The deliberate efforts of the revolutionary leaders of Iran to exterminate the Bahá'í community through economic intimidation, legal harassment, mob violence, and the imprisonment, torture and execution of prominent Bahá'ís, a campaign which has continued unabated from the beginning of the revolution in 1978, have been the most intense and prolonged attack on the Faith since the time of Bahá'u'lláh. The valour and fortitude of the Iranian believers have been a major motivating force of the Seven Year Plan. Their suffering has evoked the sympathy of governments and those in authority, leading the Faith out of obscurity; and the example of their willing self-sacrifice has inspired the Bahá'ís all over the world to new heights of service and dedication to the Faith. Oppression of the Faith has not been confined to Iran, however. The recrudescence of Islamic fundamentalism in many nations has led to increasingly explicit and virulent statements against the Faith, which threaten the safety of the believers in these lands. During the past seven years 4,053 Bahá'ís in ten nations have been imprisoned for their Faith (more than 100 outside of Iran). Bahá'í institutions have been banned in nine nations and Bahá'í properties confiscated in six. The status of the Bahá'í community in some of these countries and the efforts being made on their behalf are outlined below.

Algeria

The official banning of the Bahá'í Faith in 1969 is still in effect.

Congo

Unremitting endeavours have been, and are still being made to regain official recognition of the Faith. In response to applications made by several religious organizations, including the Bahá'í community, the Supreme Court is considering conferring general freedom of religion in the country. Once the decree is confirmed, the way will open for the Faith in the Congo. Its reinstatement in the very near future is earnestly hoped for.

Egypt

To the constraint of lack of recognition of their institutions over a period of many years was added, at the end of February 1985, a direct attack in the form of the arrest of 41 Bahá'ís from various parts of the country, charged with offences against laws introduced by the late President Nasser in 1960 banning activities of Bahá'í institutions in Egypt. All have been released while their case has gone to the courts. In recent months sinister developments have been noted as progressively more virulent attacks from Muslim fundamentalists appeared in the press, not only in Egypt, but throughout the Middle East. Twenty-five National Spiritual Assemblies have been instructed by the Universal House of Justice to bring this denial of human rights to the attention of their respective governments and to focus world-wide attention on the situation of the Bahá'ís in Egypt who have broken no law and are being persecuted solely on the basis of their religion.

Indonesia

The administrative institutions of the Faith were banned in 1962 by the late President Sukarno. A similar ban was imposed at the same time on many other internationally-affiliated organizations. When the new regime came to power, the ban on other organizations was rescinded but, despite many appeals to the authorities, the ban on the organized activities of the Bahá'í Faith remained in force.

In 1972 the Attorney-General confirmed the ban and added a further prohibition against organized Bahá'í teaching activities. In 1975, several Bahá'ís in various parts of the country were arrested, given light sentences and released. A few months

later four believers were sentenced to five years' imprisonment. Each of them remained in prison for the full five years.

Meanwhile, the Bahá'ís understood that the prohibitions contained in the two above-noted decrees constituted a ban on the administrative activities of the Bahá'í Faith and on teaching activities organized by Bahá'í administrative institutions. Accordingly (and in conformity with the fundamental Bahá'í principle of obedience to government), all Bahá'í administrative institutions in Indonesia were disbanded by the Bahá'ís, while organized teaching activities likewise ceased.

However, these two rulings did not legally prevent the friends, as followers of the Bahá'í Faith, from practising its laws and precepts (such as the laws of prayer and fasting) in their personal lives, from replying to individual questions about the teachings of the Bahá'í Faith from friends and associates, or from deepening in the teachings of the Faith and helping other Bahá'ís to do so. Therefore, small Bahá'í gatherings were held in various parts of the country to deepen the friends and to lift their spirits. Women's classes were held regularly.

In 1984, four Bahá'ís - one of whom had already spent five years in prison - were arrested and sentenced to terms of imprisonment ranging from one to five years on charges of (1) membership in a banned religious group, (2) teaching and spreading the teachings of the said group, and (3) insulting Islam and weakening its spiritual influence in the eyes of the general public.

In July 1985 it was reported that three youths in Mentawai were imprisoned for having married according to Bahá'í law. They are required to do hard labour and are not given sufficient food. When one of them, in the course of his interrogation, cited to the authorities the alleged freedom of religion in Indonesia, he was beaten.

As these false charges stem from misunderstanding or from the fanatical behaviour of local elements of the Government in western Java, various steps are being taken in an effort to clarify to the Indonesian leaders the true attitude of Bahá'ís towards Islam, and to draw to their attention the fact that the first two charges are at variance with the provisions of the Constitution of Indonesia which grants freedom of individual religious belief.

Iran

The oppression of the Bahá'í community of Iran, subtle but ever-present during the pre-revolutionary period, has escalated in the years since 1979 into a systematic and organized effort to destroy every trace of the Faith in the land of its birth. Through the desecration of Bahá'í Holy Places, through mob violence, through economic and legal intimidations that have disrupted the life of every single believer, and through the imprisonment and execution of prominent Bahá'ís, the revolutionary authorities in Iran have tried to demoralize the Bahá'í community and force its members to deny their faith. Although a storm of international protest has caused the Iranian Government to try to conceal its persecution of Bahá'ís, and the number of believers being killed has been reduced since 1984, many of the 763 or more believers that remain in prison are being brutally tortured, and thousands of believers have been made homeless and denied any means of support.

Already, 188 precious souls have given their lives for the Faith during this time. Of the 146 Bahá'ís who have been executed for refusing to recant their faith, 13 have died in prison; five have been assassinated; 20 have been killed by mobs. Fourteen others disappeared without a trace and are presumed dead.

In September 1979, the Holy House of the Báb, one of the two centres for pilgrimage ordained by Bahá'u'lláh, was demolished and its site has been obliterated by construction of a road and public square. Bahá'u'lláh's childhood home in Tákur was destroyed in December 1981, and the site offered for sale to the public. The National

Ḥaẓíratu'l-Quds was made into a "Free Muslim University", and the Bahá'í Hospital in Ṭihrán was expropriated. Bahá'í cemeteries have been desecrated, and the believers forced to bury their dead in barren land reserved for "infidels". All Bahá'í properties in Iran were confiscated soon after the revolution, and by the end of 1981 almost every property owned by the Bahá'í community had been desecrated or destroyed.

Mob violence against Bahá'í individuals, families, and even whole communities has occurred throughout Iran. Bahá'í children have been beaten by their fellow students; elderly men and women have been dragged from their homes, beaten and tortured because they would not deny their Lord. Thousands of believers have been driven from their homes, while their property has been stolen or destroyed. All the Bahá'ís in one village were herded into a stable into which smoke was funnelled until they were near death; hundreds of Bahá'ís of another village were held for days in a walled garden without food or water. On one day in December 1978, hundreds of Bahá'í homes near Shíráz were burned, all lootable property stolen, and the friends severely beaten.

Bahá'í literature has been confiscated and its production banned. It is a crime punishable by death to have in one's possession or in one's home "any book, pamphlet, symbol or picture" of "this hated underground movement", "the misguided, Zionist, espionage group of Bahá'ís".

The life savings of over 15,000 believers were lost when the Government expropriated the assets of the Nawnahálán Society, a banking institution which the friends had organized in the early 1900s and which had been encouraged by 'Abdu'l-Bahá. The individual bank accounts of believers have also been confiscated.

The Iranian friends have never had the legal right to be Bahá'ís; the present Constitution is based on Islamic law and it recognizes and protects only the civil rights of Muslims and the followers of officially recognized minority religions. Since the Bahá'í Faith is not a legally recognized religion, Bahá'í marriages are considered invalid. Also, Bahá'ís are denied identity documents; they may not legally leave the country, and they may not sell property. Many Bahá'í pioneers to other countries have experienced difficulties because the Iranian embassies will no longer renew their passports.

Bahá'ís have been excluded from any form of Government employment; retired civil servants have lost their pensions, and some believers have been imprisoned because the Government demanded they return their salaries for many years of employment. Pressure has been put on private employers to fire their Bahá'í employees, and the trading licenses of Bahá'ís have been cancelled. Bahá'í shops and businesses have been looted and burned, and the livestock and crops of Bahá'í farmers destroyed. These measures have left countless numbers of believers destitute, and have contributed to the steady flow of Bahá'í refugees to other countries.

The courage of Bahá'í children, who staunchly defended the Faith against the attacks and ridicule of their teachers and who calmly accepted their expulsion from schools as a consequence of their belief in Bahá'u'lláh, has inspired the friends around the world. Bahá'í students may no longer attend any Government school; Bahá'í graduates have been refused their diplomas or degrees, and have been denied the opportunity of taking their final examinations. The Bahá'í youth of Iran have responded to this deprivation by organizing themselves to teach each other, and by joyfully offering their services to the Bahá'í community.

Members of Bahá'í National and Local Spiritual Assemblies and other prominent believers have been especially singled out for persecution since the beginning of the Revolution. Early in 1979, all the records of the National Spiritual Assembly, including a complete membership list of all the believers in Iran, were confiscated by the Government. All nine members of the National Spiritual Assembly were kidnapped on 21 August 1980, and it is assumed that they were killed. Another National Spiritual Assembly was elected, and eight of the nine dedicated servants were executed on

27 December 1981. Once again, a National Spiritual Assembly was elected and, with a courage reminiscent of the earliest days of the Faith, took up their duties. Hundreds of Local Spiritual Assembly members have been imprisoned; most of the members of the Local Spiritual Assemblies of Ṭihrán, of Yazd, of Hamadán, of Shíráz, and of many other towns and cities have been executed. Unable to destroy the institutions of the Cause through imprisoning or even killing the members, the Iranian authorities banned all Bahá'í administrative and community activities and made membership on a Bahá'í Assembly a criminal offence. In response, on 3 September 1983, the National Spiritual Assembly immediately informed the Attorney-General of its willingness to obey the law, and took the opportunity to refute all the false charges that had been made against the Bahá'ís. This bold and confident document has been widely circulated among non-Bahá'í Iranians now living abroad.

Bahá'í prisoners are being tortured in order to force them to confess publicly that they are spies and that the Faith is an espionage organization. Some believers have lost their sight, hearing, or sanity as a result of torture. Since February 1984, nine believers have died in prison; and the prison authorities have not allowed their families to see the bodies, an indication that they were probably tortured to death.

The authorities cannot conceal the suffering of these devoted souls. Each midnight execution, each secret burial, has been publicized by Bahá'í communities on every continent and has become the object of world-wide condemnation. The Universal House of Justice has coordinated the defence of the Bahá'ís in Iran by directing National Spiritual Assemblies and the Bahá'í International Community at the United Nations to appeal to the Iranian Government directly and, subsequently, to appeal to other governments and international bodies and to public opinion through the media to condemn the persecutions. On 208 occasions during the past seven years the Universal House of Justice has sent circular letters or cables to all National Spiritual Assemblies asking them to take specific actions in response to the persecutions.

Unprecedented publicity for the Faith has resulted from the heroic steadfastness of the Iranian Bahá'ís and the efforts of the Bahá'í International Community and national and local Bahá'í communities to mobilize world opinion on their behalf.

The United Nations General Assembly, the European Parliament, world leaders and national governments have called on Iran to treat its Bahá'í population with fairness. Great prestige has been won for the Faith as many of those in authority on every continent became familiar with the nature of the Cause and expressed their sympathy for the suffering of the Bahá'ís. The following is a partial list of the resolutions passed and other actions taken. The numerous efforts of support, coming from every corner of the globe, continuously as the persecution persists, bear witness to the undeniable power of the pure-hearted self-sacrifice of the followers of Bahá'u'lláh in His native land, Iran.

Resolutions Adopted

I.1. The United Nations

a. The United Nations General Assembly
   1) Declaration on the Elimination of all Forms of Intolerance and of Discrimination Based on Religion or Belief, 25 November 1981
   2) Resolution on the Elimination of All Forms of Religious Intolerance, 18 December 1982
b. United Nations Commission on Human Rights, 11 March 1982 and 8 March 1983
c. The United Nations Sub-Commission on the Prevention of Discrimination and Protection of Minorities, 10 September 1980, 9 September 1981, 8 September 1982, 5 September 1983 and 29 August 1985. A resolution was also passed on the topic of Religious Intolerance on 10 September 1982
d. World Federation of United Nations Associations, October 1983

e. United Nations Commission on Human Rights, March 1984 - representative to go to Iran
f. United Nations Commission on Human Rights called for report on human rights situation in Iran, including Bahá'ís, 14 March 1985
g. United Nations Sub-Commission on Prevention of Discrimination and Protection of Minorities adopted resolution 29 August 1985
h. United Nations General Assembly for first time adopted resolution regarding human rights situation in Iran including reference to Bahá'ís, 13 December 1985
i. United Nations Commission on Human Rights appointing new special representative to replace Andres Aguilar, to report on human rights situation in Iran, March 1986

2. Regional Bodies

a. Parliamentary Assembly of the Council of Europe
   1) Declarations tabled by members, 29 September 1980 and 14 May 1981
   2) Resolution adopted 29 January 1982
b. European Parliament, 19 September 1980, 10 April 1981 and 10 March 1983
c. World Association of World Federalists, July 1985

3. National and Provincial Governments

a. Australia
   1) Senate, February 1981, August 1983
   2) House of Representatives, August 1981
b. Canada - House of Commons, July 1980 and July 1981
c. Fiji - Senate, March 1982
d. Federal Republic of Germany, May 1981
e. Northern Mariana Islands Legislature, March 1984
f. Spain - Human Rights Commission of the Senate, March 1982
g. United States
   1) Senate, September 1982 (published June 1983), November 1983
   2) House of Representatives, September 1982, November 1983
   3) State Senates
      a) Alaska, April 1979
      b) California, August 1982
      c) Hawaii, April 1982
      d) South Dakota, March 1983
      e) Washington, May 1983
      f) Massachusetts, July 1983 (published Congressional Record US Senate)
      g) Maryland, February 1984 Joint Resolution
      h) Colorado, April 1984 Joint Resolution
   4) State Houses of Representatives
      a) Illinois, March 1979
      b) South Dakota, March 1983
      c) Washington, May 1983
      d) Alabama, June 1983
      e) New Jersey, July 1983
      f) Maine, September 1983
      g) New Mexico, February 1984
      h) Minnesota, May 1984
h. Virgin Islands, June 1983

4. Joint Representations

a. To the Iranian Government in Ṭihrán
   1) On 31 January 1982 by 15 governments - Australia, Belgium, Denmark, France, the Federal Republic of Germany, Greece, Republic of Ireland, Italy, Luxembourg, the Netherlands, Norway, Portugal, Sweden, Switzerland and the

United Kingdom
2) In July 1982 by 16 governments - all those above, plus Finland
3) On 27 December 1981 by 15 governments (as in 1)
4) European Economic Community, July 1983, on behalf of the ten member countries plus Switzerland, Sweden, Portugal, New Zealand and Australia
5) Ten member countries of European Economic Community, October 1984

b. To the United Nations Secretary-General by Ambassadors of the European Economic Community countries in New York, 12 February and 17 July 1982
c. To the Islamic Conference and the United Nations by European Parliament, July 1983

II. Congressional Hearing in the United States, May 1982

III.1. Actions Taken in Legislative Sessions and Published in Official Records

a. Australia - Senate and House of Representatives, March 1982
- Senate, November 1982
b. Brazil - Senate, April 1982
c. Canada - House of Commons, November 1979
d. Federal Republic of Germany - 3 questions to Federal Government, September 1982
e. Italy - 2 questions to Minister of Foreign Affairs, February/March 1982
- motion to Parliament, March 1982
- question to Senate, May 1982
f. Netherlands - statement made by Minister for Foreign Affairs, September 1982
g. Norway - statement made by Foreign Minister, May 1982
h. United Kingdom - House of Commons, June 1981, March 1983, June 1983
- House of Lords, February 1982
i. United States - House of Representatives, October 1979, July and September 1981, March 1982, March 1983
- Senate, February 1982 and June 1984
- Statements in Senate and House of Representatives, 1984
- Congressional Record, June 1984 contains extraordinary array of speeches

2. Statements, Appeals, Enquiries, Letters of Support, etc.

a. 1979
1) Swiss Parliamentarians
2) Governor of the Hawaiian Islands
3) Numerous Senators and Congressmen of the United States
4) Prime Minister of the United Kingdom
5) All three Parliamentary parties of Luxembourg
6) Bureau of Human Rights, Trinidad and Tobago

b. 1980
1) Former Chief Justice of the Supreme Court of India
2) Government of Western Samoa
3) Governor of the Commonwealth of the Northern Mariana Islands
4) Nine political factions of the Dutch Parliament
5) Minister of Cultural Affairs, Luxembourg
6) Minister of Foreign Affairs, Australia

c. 1981
1) Statements made at the 37th session of the Human Rights Commission in Geneva by delegations from Australia, Canada, the Netherlands, and the United Kingdom
2) King of the Belgians
3) President of France
4) Foreign Ministers of Australia, Belgium, the Federal Republic of Germany,

and the Netherlands
5) Under-Secretary of State, Italy
6) Minister of Justice, Costa Rica
7) Minister of Missions and Religious Organizations, Central African Republic
8) Statements made in Third Committee of the 36th session of the United Nations General Assembly by representatives of Australia, Fiji, the Netherlands, New Zealand, Sweden, the United Kingdom (on behalf of the member states of the European Economic Community), and the United States
9) Various Ministers of Liberia

d. 1982
1) Presidents of France and Kiribati
2) Prime Ministers of Belize, France, Western Samoa, and New Zealand
3) Office of President and Vice-President, The Gambia
4) Ministers of Foreign Affairs, Australia, Belgium, France, the Federal Republic of Germany, Luxembourg, the Netherlands, and Panama
5) Deputy Prime Minister of Swaziland
6) Governor General of Jamaica
7) Minister of State, the United Kingdom
8) Secretary of State, San Marino
9) Government of Finland
10) Government officials of Mexico
11) Legislators in Luxembourg, the United States, and the Virgin Islands
12) Eleven Parliamentarians of Finland
13) Office of Special Affairs, Chile
14) Minister of Education, Australia
15) A leading jurist in India
16) Commission for Foreign Affairs of France
17) Tallahassee, Florida, Ministerial Association, Resolution, the United States
18) Committee on Church and International Affairs, United Church of Canada
19) Amnesty International
20) President of National Council of Churches, the United States

e. 1983
1) Assistant Secretary of State, the United States, to the Congressional Subcommittee on Human Rights and International Organizations
2) Government of Finland to Iranian Representative in Helsinki
3) Ministers of Foreign Affairs in Canada, Republic of Ireland, Italy, Luxembourg, the Netherlands, Sweden
4) House of Lords, the United Kingdom
5) Presidents of the United States and Austria
6) Mayor of the City of New York, the United States
7) Minister of the Interior, Luxembourg
8) Permanent Mission of Greece to the United Nations
9) Mayor of the City of Londonderry, Northern Ireland
10) Apostolic Delegate in the United States assures that Pope John Paul is aware of, and that every effort is being made by the Holy See to bring about an end to the persecution
11) Resolution, World Congress of Social Psychiatry, Japan
12) Department of Immigration, Panama
13) Deputy Assistant Secretary of State for Public Affairs, the United States
14) Inter-Faith Ministries, Wichita, Kansas, the United States, "week of prayer"
15) Governor and officials of Colorado, the United States
16) American Bar Association publication
17) Statements at 38th General Assembly of the United Nations by Australia, Canada, Greece, the Netherlands, Norway, the United States
18) Publication of appeal by prominent people, the Federal Republic of Germany

f. 1984
1) Under-Secretary of State for Foreign Affairs, Italy
2) Minister for Home Affairs, Solomon Islands
3) Senators in the Virgin Islands
4) Notice of Motion, House of Representatives, Australia
5) Foreign Office of Italy
6) Secretary to the Prime Minister of the Solomon Islands
7) Ministers of Foreign Affairs, Australia, France, Republic of Ireland, Luxembourg, New Zealand
8) Chief Rabbi, Republic of Ireland
9) Greater Yarmouth Ecumenical Council in Maine, the United States
10) Congressional Hearing in the United States
11) Deputy in Federal Chamber of Deputies, Brazil
12) Central Conference of American Rabbis
13) Petition signed by 70 members of the Japanese Diet
14) Chancellor and three members of Parliament, the Federal Republic of Germany
15) Professor of Ecumenical Theology in the Federal Republic of Germany
16) Report in Hansard, the United Kingdom
17) President of the United States at Human Rights Day ceremony

g. 1985
1) Parliamentary Question in Austria
2) Visit by the former Chancellor of the Federal Republic of Germany and his party to the Shrine of the Báb
3) Letter sent by a physician with signatures of other physicians to the Secretary-General of the United Nations
4) Letter from 47 Senators, 80 Congressmen, to UNHRC, the United States
5) Resolutions passed in Arkansas House and Senate condemning persecutions, the United States
6) Unanimous support in Senate, Australia, published in 5 pages Hansard
7) Appeal signed by leaders all political parties and others, Norway
8) International Conference on Religious Liberty, President of the United States and the Secretary of State
9) Prime Minister of Western Samoa
10) Mrs. Simone Veil, Speaker of the Parliament of France, stating that the Sub-Commission of European Parliament on Human Rights was to hold a public hearing on human rights in Iran
11) Fifty-minute documentary, "The Quiet Revolution", created in the United Kingdom by non-Bahá'í producers
12) Bahá'í delegation before European Parliament Hearing in Belgium
13) United Nations, Ambassadors of the United States, Fiji, representatives of Australia, Luxembourg (for ten member countries European Community) and Canada
14) The United States President Reagan's speech at Human Rights Event features persecutions; President signs proclamation in which Bahá'ís are mentioned

Note: This is not an exhaustive report of actions taken on an international scale, which are too numerous to mention in detail, but it provides a glimpse of the extensive support of those in authority and people of prominence as a result of the dedicated efforts of Bahá'í communities.

Kampuchea (Cambodia)

Bahá'í activities have been suspended and there is no contact with the friends in Kampuchea. Refugees from that country are, however, being approached by the Bahá'ís in Thailand and other countries and are given Bahá'í literature in Khmer. Bahá'í activities among the Khmer people in refugee camps in Thailand are described hereafter.

Laos

Following a period of six years during which no elections could be held and the Spiritual Assembly of the Lao People's Democratic Republic simply remained in existence, an election was held in 1982, and efforts have been made since that time to recover lost Local Spiritual Assemblies and re-activate the believers. The first formal meeting held at the Bahá'í centre built on the Temple site took place in January 1982 and was attended by local officials who were very receptive to the Cause.

A number of National Spiritual Assemblies have set up programmes to contact Laotian Bahá'í refugees and to assist them in their re-absorption into the community.

Laos has meritoriously recovered 27 of the original 107 Local Spiritual Assemblies listed in 1975, accomplished despite the political chaos. Considering restrictions on local travel and intra-state movements, difficulties of communication, and the disenchantment of the Government with religions, this accomplishment speaks well for the zeal and enthusiasm of the friends. Many more localities have been identified where there are some Bahá'ís, but due to difficulties of travel and communication it will take time before they can begin to operate again. Much attention is given by the Laotian parents to the education of their children, and children's classes, particularly in Vientiane, are very popular. A new local Bahá'í centre was constructed in Ban Viengkham Tai through contributions of the friends in that community. Since Laos is very poor, this type of achievement is particularly praiseworthy. In addition, the community has decided to become self-supporting. The National Centre in Vientiane, purchased in January 1969, is very well maintained and its gates are open to welcome everyone.

The Laotian Government has officially proclaimed that in Laos three religions may conduct activities: Buddhism, Christianity and the Bahá'í Faith. This continuing good relationship with the Government may be attributable to the policy of the Bahá'í community of informing the Government in advance of any activities they plan to undertake.

As to social and economic development, the community in Sinkhana has started a livestock development project, and in Ban Viengkham Tai, under the sponsorship of the Local Spiritual Assembly, an agricultural project has been undertaken.

Libya

The Bahá'í Faith continues to be banned in this country.

Mauritania

This National Spiritual Assembly was formed in 1978 and functioned until March 1983 when five Mauritanian and two pioneer believers were arrested, interrogated and held briefly in prison. Since that time no elections have been held and the staunch and devoted friends are unable to be active administratively.

Morocco

In April 1983 the Government prohibited all Bahá'í meetings, and in December of that year members of the community were arrested in Mohammadieh and Casablanca; one believer in Tetuan was taken later into custody in June 1984. The believers in Mohammadieh were convicted and sentenced to two years' imprisonment but were subsequently released. An appeal has been lodged against the verdict, the outcome of which is awaited. In the Tetuan case, a prison sentence of three years resulted and an appeal to the Supreme Court was unsuccessful. The believers involved have demonstrated exemplary fortitude and steadfastness and have been courageously supported by their fellow Bahá'ís.

Tunisia

Although it was known that recognition of the Faith was unlikely, nevertheless the Bahá'ís for some years were free to practise their religion quietly. However, in October 1984 the activities of the Faith were curtailed and some members of the community were interrogated. No arrests have been made.

Vietnam

The Bahá'ís in Vietnam have been forbidden by the Government to meet and to practise their religion since 1978. All Bahá'í centres throughout the country have been either closed or confiscated by the authorities. When the National Ḥaẓíratu'l-Quds in Ho Chi Minh City was seized, two members of the National Spiritual Assembly who were there at the time were summarily arrested and sent to "re-education" camps. One of them was released early in 1982 because of ill health, but the other is still in detention and all efforts to secure his release have so far been unsuccessful. A Bahá'í from Switzerland visited the friends in Vietnam in 1980 and found them to be steadfast and strong in the Faith. Appeals have been made by the Bahá'í International Community, a number of governments and independent agencies to free the Bahá'í prisoners and to grant members of the Bahá'í community the religious freedom guaranteed in the Constitution of Vietnam.

Three of the friends in Vietnam recently approached the authorities requesting permission for the Bahá'ís to meet together for prayers and other spiritual gatherings and have asked for the return of their National Ḥaẓíratu'l-Quds for this purpose. It is not known whether there has been a response to their application. Recent information has been received that in order to pass the university examinations it is necessary to belong to the "Youth Movement", membership in which is extremely difficult, if not impossible, for the Bahá'í youth. It has also been pointed out that the Bahá'í who was released is still, after four years, under the supervision of the local authorities, has not been given back his citizenship and faces many hardships. The friends in Vietnam are very hard-pressed and face economic difficulties.

A number of Bahá'í communities have undertaken projects to contact Vietnamese refugees residing in their countries to distribute literature to them and to meet with them for teaching and deepening purposes. Parcels of medicines, clothes, and other necessities are sent regularly to the Bahá'ís in Vietnam by individual Bahá'ís. The National Spiritual Assemblies of Australia, Denmark, France, Norway, and Sweden have been called upon by the Universal House of Justice to participate in this programme.

International Bahá'í Refugee Office (IBRO)

The International Bahá'í Refugee Office, established in November 1984 by the National Spiritual Assembly of Canada at the request of the Universal House of Justice, is responsible for coordinating the efforts to resettle Iranian Bahá'í refugees. The resettlement process, which involves obtaining a general agreement with the government of each receiving country to accept Bahá'í refugees, finding sponsors (relatives and/or Bahá'í Assemblies) for each individual or family, and which requires consultations on each specific case, has called for high-level collaboration with government officials and international organizations. The immigration authorities of many countries have been sympathetic to the plight of the Bahá'ís and supportive in offering them new homes. The field officers of the United Nations High Commission for Refugees have been among the greatest advocates for the Bahá'í refugees, sparing no effort to assist them in whatever way they can. The Bahá'í International Community in Geneva acts as the liaison for the International Bahá'í Refugee Office with the head office of the United Nations High Commission for Refugees in Geneva.

Thousands of Iranian believers have been forced to seek refuge in other countries because of the persecutions by the Iranian Government. In addition to those who have fled from Iran, almost all Iranian believers who had arisen to pioneer were, to all

intents and purposes, made stateless when the Government refused to renew their passports, and many were deprived of any form of support when the student subsidies and old-age pensions of Bahá'ís were terminated. In 1981, the first requests for help were made by Iranian Bahá'í students in the Philippines, whose funds from home were cut off, who could not work in the Philippines, and were in danger of being deported. Requests for assistance from Iranian Bahá'ís stranded in India and Spain began to occur in 1981. In the latter part of 1981 a new development emerged: Bahá'ís began trickling across the borders of Iran into Pakistan and Turkey, fleeing from the increasing persecutions in Iran. This trickle has increased to a steady flow. At the time of this report, there are approximately 1,500 Iranian Bahá'í refugees in Pakistan and another 70 in Turkey awaiting resettlement. Approximately 30 to 40 refugees weekly are entering Pakistan from Iran.

Thirty-eight National Spiritual Assemblies have been involved in the settlement of these believers. In Turkey and Pakistan, refugees are received and introduced to the United Nations High Commission for Refugees; Italy, Austria and Spain serve as transit centres for refugees trying to enter the United States; and 30 countries have received refugees. Five other national communities are in the process of receiving refugees. According to information provided by the International Bahá'í Refugee Office, Bahá'í agencies have helped some 3,500 Iranian Bahá'í refugees settle in other countries during the Seven Year Plan and are currently working on the resettlement of an additional 1,500 refugees.

Canada was the first Bahá'í community to respond to the plight of the Iranian Bahá'í refugees, and its very successful programme of settling them in over 200 small communities throughout the country has served as a model for other nations. The materials developed by the National Spiritual Assembly of Canada to assist its communities in preparing for and welcoming the refugees have also been utilized by other National Spiritual Assemblies. The Bahá'í resettlement programme in Canada is so highly esteemed by the Government that Canadian Immigration Officers located in other countries have been willing to recommend the acceptance of Bahá'í refugees by those nations.

In 1980, representatives of the Canadian National Spiritual Assembly approached officials in Canada's Department of Employment and Immigration; and an agreement was signed which authorized the National Spiritual Assembly to act as a national agency able to sponsor refugees for resettlement in Canada. From 1981 to the present time, the following number of Iranian Bahá'í refugees from the following countries have been accepted into Canada: 215 Bahá'ís from the Philippines, 366 from India, 122 from Spain, 100 from Turkey, 83 from Nigeria, 441 from Pakistan, and 338 from other countries. In total, over 2,100 Bahá'í refugees have been settled in Canada to date.

With the realization that the flow of refugees from Iran was continuing, representatives of the Canadian National Spiritual Assembly began making attempts in 1983 to open other countries for the settlement of Bahá'í refugees. Through contact with the Embassies in Pakistan of both the United Kingdom and Australia, the Canadian National Spiritual Assembly representative was able to present the situation of the Bahá'í refugees and gain acceptance for the first few cases to those countries. The same process, supplemented by efforts of the National Spiritual Assembly of Austria, was used to open Austria as a processing country for the United States. In April 1983, a representative of the Canadian National Spiritual Assembly travelled to Spain and, with the assistance of an international agency there, opened Spain as a processing country for the United States in March 1984. Thirty-seven refugees were accepted into Italy in transit to the United States.

The National Spiritual Assembly of Australia has also been extremely successful in settling Bahá'í refugees. Iranian believers have been placed in goal areas, and a booklet on Persian/Australian cultural issues has been published to assist in their integration into the community. Since the acceptance of the first Bahá'í refugees in 1983, the Australian Government has accepted hundreds of Bahá'ís, totalling 850 to

date. The Australian Government will accept refugees who have no relatives in Australia, as long as they do not have relatives in other countries outside Iran.

The first Bahá'í refugees were accepted into the United Kingdom in 1983 and since that time, under a system of dual sponsorship by a relative and the National Assembly, 176 Bahá'í refugees have been settled in the United Kingdom. The Government will accept for settlement only Bahá'ís who have close relatives residing in that country.

A large number of Bahá'í refugees, estimated to be several thousand, have entered the United States, sponsored by relatives or by the Government. Presently, no exact figures are available, as the refugees often do not contact the Bahá'í Persian American Affairs Committee of the United States. Since there is no Immigration and Naturalization Service office in Pakistan to process refugees to the United States, refugees there wishing to enter the United States must travel to processing centres in Austria, Spain or Italy. The National Spiritual Assembly of the United States has made several approaches to its Government, acquainting them with the situation of Bahá'í refugees and requesting both that a larger quota of the total number of refugees be allotted for Bahá'ís, and that the acceptance of refugees be expedited so that the time spent in the processing countries can be lessened. As a result of the United States Government's refugee policy, the National Spiritual Assembly unfortunately has no control over where the refugees are sent to settle within the United States; but efforts have been made to encourage refugees to homefront pioneer to goal areas. Videotaped deepenings and a slide programme have been prepared to foster intercultural understanding among Persians and Americans.

The Universal House of Justice has stated that it would like the Iranian Bahá'í refugees to settle in various countries of Africa, Asia and Latin America, as well as Europe and North America. The coordinator of the International Bahá'í Refugee Office, Mrs. Mona Mojgani, has travelled to 22 countries in Europe and Latin America and met with more than 100 government ministers and officials in order to secure acceptance for Bahá'í refugees in these places. These officials often include high-ranking officers of the Immigration Control Department, senior officers of the Foreign Affairs Division, members of the Department of Justice, chief representatives of the UNHCR, directors of the Red Cross, principal officers of the Ministry of Interior, Ministers of External Affairs, and officials of the Ministry of Labour, to name a few.

As a result of these efforts, 79 Iranian believers have been settled in Europe, and agreements have been obtained for the settlement of at least 370 in Central and South America. Several National Spiritual Assemblies stated that without the assistance of the refugees the Seven Year Plan goals would not have been won. In each of the countries visited, the National Spiritual Assembly worked closely with the coordinator of the International Bahá'í Refugee Office, meeting to discuss the implications of the settlement of refugees in their country, and sending liaison members with the coordinator to meet with government officials. The National Spiritual Assemblies responded with dedication to the opportunities presented by the plight of the Iranian Bahá'í refugees. They made plans to settle the friends in their countries, often arranged for accommodation, and encouraged their local communities to envelop with loving kindness these homeless believers who have suffered such loss.

6. COLLATION AND CLASSIFICATION OF THE SACRED TEXTS

The collation and classification of the steadily-growing collections of the Sacred Texts and the writings of the Guardian held at the Bahá'í World Centre continued throughout the Seven Year Plan.

To foster the growth of the believers' understanding of the fundamentals of the Faith, to enrich their spiritual lives, and to support their efforts in teaching the Cause of God, the Universal House of Justice instructed the Research Department to

prepare a series of compilations gleaned from the Writings of the Faith, which were then circulated to National Spiritual Assemblies:

October 1979	A set of three compilations from the Writings of Bahá'u'lláh, the Báb and 'Abdu'l-Bahá to serve as samples for translation into other languages
January 1980	"Extracts from the Bahá'í Writings Discouraging Divorce"
March 1980	"The Importance of Prayer, Meditation and the Devotional Attitude"
October 1980	"Attendance of the Members of a Spiritual Assembly at its Meetings"
August 1981	"The Power of Divine Assistance"
November 1981	"Excellence in All Things"
January 1982	"Family Life"
January 1983	"The Importance of Deepening Our Knowledge and Understanding of the Faith"
September 1984	"Muntakhabátí az Makátíb-i-Ḥaḍrat-i-'Abdu'l-Bahá" [a compilation from the Persian Writings of 'Abdu'l-Bahá]
July 1985	"Ḥuqúqu'lláh"
August 1985	"Peace"
November 1985	"Care in Handling Bahá'í Funds"
January 1986	"Women"

These 13 major compilations were supplemented by scores of smaller compilations on specific subjects prepared at the direction of the Universal House of Justice in response to the developing needs of the Bahá'í community.

A volume, entitled *Bahíyyih Khánum, the Greatest Holy Leaf*, containing the letters to the Greatest Holy Leaf and statements about her by Bahá'u'lláh, 'Abdu'l-Bahá and Shoghi Effendi as well as her own letters, was published in 1982 to commemorate the Fiftieth Anniversary of her passing. Mrs. Marzieh Gail, and a committee at the World Centre, were responsible for the new translations included in this publication.

The Archives Office at the World Centre cares for the collections of sacred and historical documents and relics, arranges the collections and creates aids to improve access to the records. The history of the Archives has been one of continuing to improve the conditions under which the materials are kept and to make advances in cataloguing and indexing methods. A particularly marked evolution has occurred during the period covered by the Seven Year Plan. The conditions under which both the Sacred Texts and other documents of the Central Figures and the Guardian are kept have been considerably improved, as have those of all other papers in the Archives.

A long-term programme to create a computer database containing the Sacred Writings and letters of the Guardian was inaugurated during the closing years of the Seven Year Plan. In its initial stages, data regarding the English correspondence of the Guardian was entered into the computer and made available for research purposes. Later stages, which will take place over a period of years, will foreseeably include the entry of the full text of the English letters of the Guardian into the database and the gradual development of this database to include the Writings of Bahá'u'lláh, the Báb and 'Abdu'l-Bahá. This programme is supplemented by a project to create a computer database containing the Bahá'í Writings published in English, which will be continually developed and enlarged.

A computer count of the collection of letters written by or on behalf of the Guardian showed that 11,480 letters are currently held, of the estimated 22,500 letters to which the Guardian is known to have replied. As a result of this discovery, in August 1984, the Universal House of Justice made a fresh appeal for National Spiritual Assemblies and individuals to notify the World Centre of any such letters in their files, thus enabling the Archives Office to trace those items still required to complete the collection. Three hundred and twenty letters written by or on behalf of Shoghi Effendi have been received in response to this appeal.

7. RESTORATION AND MAINTENANCE OF HOLY PLACES

A. Restoration of the House of 'Abdu'lláh Páshá

Plans for the restoration of the House of 'Abdu'lláh Páshá have been painstakingly prepared on the basis of historical photographs and documented recollections, including those of Mrs. Zeenat Baghdádí, who was closely associated with the household in the days of 'Abdu'l-Bahá. This has been necessary because in the years intervening between 'Abdu'l-Bahá's occupation of the House and its return to the possession of the Faith, major alterations had been made in the buildings, dividing the upper floor into small apartments and using the ground floor as a fire station; and many parts had become seriously dilapidated.

The roofs and ceilings were replaced: 120 cubic metres of Katrina wood were specially imported from Turkey to construct beams, ceilings and much interior woodwork in accordance with the former patterns. The plaster-work and most of the facing stones of the walls had to be replaced with a local type of sandstone purchased from demolished buildings which was then cut and fitted on the site.

After much searching, furniture of the correct period was collected from many places, and the interior was refurbished under the direction of Amatu'l-Bahá Rúḥíyyih Khánum to re-establish the character and atmosphere of the building as it was in the time of the Master.

In a wing of the building which had not been occupied by the Holy Family, accommodation for the custodians was constructed, as well as a large reception room for pilgrims.

The restoration of the upper floor of the south wing, that part of the complex where the Holy Family dwelt, was completed in 1983 in time for the delegates to the International Convention to visit.

Since then, a clinic, which had continued to occupy the north wing following the purchase of the property by the Faith, was moved out and plans have now been prepared by Mr. Saeed Samadí for the restoration of this wing, comprised of a large room used for gatherings of the community in the time of 'Abdu'l-Bahá and a small room used by Shoghi Effendi. The work of restoration is now in process. A small house adjoining the property has also been acquired to protect the site.

B. Bahá'í Cemetery at Ein Gev

An important supplemental achievement in the Holy Land was the establishment of a new Bahá'í cemetery near the Sea of Galilee, and the reinterment there in October 1985 of the remains of Mírzá Muḥammad-Qulí and 11 members of his family. Mírzá Muḥammad-Qulí, the faithful half-brother of Bahá'u'lláh, for many years farmed in the Gálilee after Bahá'u'lláh and His companions were permitted to leave the prison in 'Akká, and when he died in 1910 he was buried on his land. The farm property, including the family cemetery which was situated along the southeastern shore of the Sea of Galilee, was expropriated by the Israeli Government in 1948 because it was located in a sensitive area near the border of the new nation. In compensation for this land, which the heirs of Mírzá Muḥammad-Qulí had donated to the Faith, Shoghi Effendi was able to acquire vitally needed property surrounding the Most Holy Shrine and the Mansion of Bahjí.

Negotiations with the authorities regarding the re-establishment of the cemetery began in 1972 when it was learned that it would not be possible to restore and maintain the cemetery at its original site, which had become a part of Kibbutz Ein Gev. A nearby plot of land, located slightly farther from the shore of the Sea of Galilee on the slope of Tel Susita, was eventually designated as a Bahá'í cemetery. In 1985, the plot was fenced, stone walls built at each corner, two wrought iron gates erected, gravel paths laid out, and trees and shrubs planted.

On 18 October 1985, the remains of Mírzá Muḥammad-Qulí were ceremoniously conveyed from the old cemetery to the new one and were reinterred there in the presence of the Hands of the Cause Amatu'l-Bahá Rúḥíyyih Khánum and 'Alí Akbar Furútan, members of the Universal House of Justice and of the International Teaching Centre. Representatives of the Israeli authorities and of Kibbutz Ein Gev, a large number of Bahá'í World Centre staff, and some of the descendants of this illustrious companion of Bahá'u'lláh were also present on that befitting and dignified occasion.

C. Extension of the Gardens

The gardens that grace and enhance the Holy Places at the World Centre have been extended and improved during the Seven Year Plan. New land has been acquired, new gardens have been established, and extensive work has been carried out to renovate existing gardens.

A total of 66,265 square metres of land has been acquired during the Plan: 13,150 square metres bordering the driveway from the western gate at Bahjí, 50,000 square metres adjacent to and northeast of the Mazra'ih property, and 3,135 square metres at Ein Gev.

During the Seven Year Plan, the southwest quadrant of the gardens surrounding the Shrine of Bahá'u'lláh was completed, and two new gardens were planted in the neighbourhood of the Collins gate. New gardens were established surrounding the driveway from the western gate and the parking lot at Bahjí. Thousands of plants have been used to create the 5,000 square metres of new gardens which surround the Seat of the Universal House of Justice. The five terraces that form a retaining wall behind the building have become a brilliant tapestry of colours.

A comprehensive and on-going effort to restore the gardens to the original plans laid out by the Guardian and to maintain their historical accuracy has also been carried out. At Bahjí, seedlings of the great pine trees have been planted in order to ensure the continued existence of this grove which provided shade for the Blessed Beauty. Fruit orchards similar to the ones that existed in the time of Bahá'u'lláh are being planted at Mazra'ih and in the Riḍván gardens.

Replacement of the cypress trees surrounding the Shrine of the Báb and in the Monument Gardens, as well as extensive pruning and replanting, are part of work intended to return the gardens to their appearance as the Guardian envisioned them. The Monument Gardens have also been repaired and new wiring for garden lights installed. The garden on Hagefen Street in the city of Haifa where Bahá'u'lláh pitched His tent has been restored to an attractive condition, and many new ornamental plants and more lawn areas have been added to the Bahá'í cemetery in Haifa.

The work of preserving and maintaining the Bahá'í gardens at the World Centre has been strengthened both through the services of professional Bahá'í gardeners and those who serve as garden apprentices. A plant production facility, begun in 1983, now provides almost all the new plants and trees needed for the gardens. Plans for a comprehensive irrigation project and professional pest control are now underway.

8. GROWTH AND DEVELOPMENT OF THE BAHÁ'Í WORLD CENTRE

During the past seven years the Bahá'í World Centre has grown in size and complexity in order to meet the challenges of a greater volume and diversity of work. Four agencies of the Universal House of Justice have been established: the Office of Social and Economic Development at the World Centre; the Office of Public Information, based in Haifa with an office in New York; the International Bahá'í Audio-Visual Centre (IBAVC), based in Toronto, Canada; and Comunicación Intercambio y Radiodifusión Bahá'í para América Latina y el Caribe (CIRBAL) , with its head office in Maracaibo, Venezuela.

The World Centre organizational structure has expanded from 12 departments working directly under the Universal House of Justice in 1979 to 27 departments and offices, and 18 supervisory committees at the end of the Plan. The present structure makes future expansion possible, and removes the burden of detailed supervision from the members of the Universal House of Justice. The number of believers serving in the Holy Land has grown by 68 percent: from 225 at the beginning of the Plan to 377 at the present time, 253 of whom are serving in full-time positions. While almost all departments have grown in size, the maintenance and security staffs were greatly enlarged following the occupation of the Seat of the Universal House of Justice, the renovation of the Western Pilgrim House and its occupation by the International Teaching Centre, and the further development of Holy Places and gardens. Eighty-two of the staff members are young Bahá'ís who have come for a short term of service; 675 believers have served in Haifa at some time during the Plan. There are also more families than ever before, which has resulted from the need to invite believers with specific professional qualifications.

A. Pilgrimage

The programme of pilgrimage has been expanded during the Seven Year Plan to include a visit to the House of 'Abdu'lláh Pásḥá and the Seat of the Universal House of Justice. Until Naw-Rúz 1984, pilgrims numbered 80 in each group. Since that time the number was increased to 100. Twenty groups of pilgrims visit the Holy Land each year during the pilgrimage season, which lasts from late October through July of the following year. During the Plan there were 9,440 pilgrims. The number of believers making three-day visits to the Holy Land declined sharply when it was no longer possible to visit from Iran, but the number has risen again during the years of the Seven Year Plan. There were 4,244 visitors during the Seven Year Plan: 496 in 1979, 480 in 1980, 610 in 1981, 452 in 1982, 496 in 1983, 669 in 1984, 841 in 1985, and 200 in 1986 from January to Riḍván.

B. Bahá'í World Centre Library

The Bahá'í World Centre Library comprises the major collection of materials that will become the International Bahá'í Library, in addition to several branch collections in other World Centre institutions and departments. The Library collects all printed and audio-visual materials on the Bahá'í Faith or which include significant reference to it; background material on Iran, Islam and comparative religions; and general reference works. The materials include: books, pamphlets, journal articles in the original or photocopy, periodicals and newsletters, annual reports and directories, programmes, maps, posters and broadsides, newspaper clippings, cassette and reel tapes, sound discs, video-cassettes, motion pictures, slide series and programmes, and filmstrips. National Spiritual Assemblies, their committees, and Bahá'í Publishing Trusts are requested by the Universal House of Justice to deposit such materials produced by them with the Bahá'í World Centre Library in specified quantities. The Library has compiled a number of lists of materials it still needs, including published Bahá'í materials which have not been received at the World Centre and publications on other subjects which contain references to the Faith.

The Bahá'í World Centre Library has actively pursued the establishment of contacts with other libraries and cultural institutions throughout the world. During the period under review, the Library established gift and exchange activities with the United States Library of Congress, the British Library, the National Library of Canada, the National Library of Switzerland, Biblioteca Nacional de Cuba, Biblioteka Narodowa of Poland, Biblioteka Jagiellońska of Poland, Narodna Biblioteka Srbije of Yugoslavia, various Israeli libraries, Kent State University Library of Ohio, the United States, the Shiloah Institute of Israel, and Human Rights Internet of Washington, D.C., the United States.

The chart below shows the dramatic growth of the collection held at the Bahá'í World Centre Library from the beginning to the end of the Seven Year Plan. The first column shows the total number of titles in the Library. The second column shows the number of items in the Library. The "languages" column indicates the number of languages in which Bahá'í literature is available in the Bahá'í World Centre Library. This does not include cases where newspaper articles which mention the Faith are sent to the World Centre Library from all National Spiritual Assemblies. Initially, any article was sent in, but as the number of articles became too large, National Spiritual Assemblies were asked to be more selective in what they sent to Haifa. The rate of receipt of new articles, then, actually decreased during the Plan.

Year	Titles	Volumes/Copies	Languages	Clippings
1979	5,500	21,393	280	5,000
1986	22,427	64,778	520	25,000

A rapid acceleration is evident in the acquisition rate of the Bahá'í World Centre Library during the past three years; its collection grew by 7.8 percent, 10.8 percent, and 9.3 percent respectively. This means that while 4,317 separate items (including multiple copies of new publications) were received by the Library in 1983, this number had grown to 8,164 items in 1984 and 10,324 items in 1985.

C. Office of Social and Economic Development

The Office of Social and Economic Development, established in July 1983, has been given the task of assisting the Universal House of Justice in the promotion and coordination of various activities in the Bahá'í world intended to uplift the social and economic life of peoples. While a few Bahá'í communities have been undertaking humanitarian and community-oriented development activities since the early days of the Faith, it is only now that the overall growth and development of the Local and National Assemblies has reached a level where social and economic development can be generally encouraged and become an integral and regular part of community life.

The basic principles underlying Bahá'í social and economic development activities differ considerably from those of many international humanitarian agencies. The pace at which such activities proceed depends primarily on the degree to which they are needed and wanted at the grassroots level, as well as on a judicious utilization of available resources. The development and more skilled use of the Bahá'í concept of consultation, with its implications of dynamic unity of thought and action, is one of the most valuable assets to be derived from these new activities. The Office of Social and Economic Development, therefore, deals in the first instance with questions of motivation, resources and consultation, and assists National Spiritual Assemblies in guiding their own local communities toward appropriate development projects that will enable the believers to apply the spiritual principles of the Faith to meet the needs of their communities. In addition, it offers guidance and coordination to some of the larger, more established development projects such as the Bahá'í radio stations, academic schools, and rural development projects. Cooperative activities between national Bahá'í communities are also being developed.

D. Office of Public Information

In May 1985, the Universal House of Justice decided that it was timely to systematize the handling of information on the Cause at the international level. The result was the creation of the Office of Public Information.

The Office represents the third of the specialized agencies of the Bahá'í International Community (the other two being the Community's Secretariat and its United Nations Office). Its basic function is to disseminate accurate information on the Faith to governments, international and national agencies, leaders of thought, the mass media and the general public. The aim of these efforts is to foster a favourable climate of understanding among the peoples of the world about the aims and

achievements of the Bahá'í community as well as to correct misinformation and combat opposition.

The Office of Public Information has its headquarters at the World Centre, as well as a branch in New York City. The work of the latter is primarily concerned with direct publicity through the wire services and major international media. It is also heavily involved in public relations activities both in New York and other major world centres. The central office in Haifa handles the dissemination of information to Bahá'í institutions around the world. It is also the body charged with responsibility for the production of appropriate print and audio-visual materials needed for its programmes. The Office closely monitors the world's press and other sources of information on major international developments and advises the House of Justice on developing opportunities or causes for concern.

E. Comunicación Intercambio y Radiodifusión Bahá'í para América Latina y el Caribe

CIRBAL was established by the Universal House of Justice in 1981 to promote the development of Bahá'í radio and mass media activities in Latin America. CIRBAL provides advice and support in the establishment of Bahá'í radio stations, training of media personnel, and encouragement and advice in the exploitation of the mass media for the benefit of the Faith.

CIRBAL consultants assist National Spiritual Assemblies in the technical, management and programming aspects of establishing and maintaining Bahá'í radio stations. The Amoz Gibson Training Centre in Arecibo, Puerto Rico, has held 12 courses since 1982; and CIRBAL has also sponsored or assisted with seven other radio courses during the Seven Year Plan. Efforts to encourage Bahá'í communities in the use of the media include: a travel-training trip by CIRBAL personnel to 11 Caribbean countries in 1984; the publication of cassettes of original Bahá'í music, scripts and recordings for radio programmes, as well as pamphlets on how to use the media; and the dissemination of a media newsletter which was merged with the IBAVC newsletter in 1985.

F. International Bahá'í Audio-Visual Centre

A field agency of the Bahá'í World Centre, the International Bahá'í Audio-Visual Centre was transferred from Rochester, New York to Toronto, Canada by the Universal House of Justice in the fall of 1979. The Centre operates as an information clearing-house and point of coordination and stimulation in the audio-visual media field, an area of Bahá'í activity which includes both the portable media of film, videotape, audio-tape, slides and posters, and the broadcast media of television and radio. Its initial objective has been to stimulate and assist production and distribution of audio-visual materials at local and national levels, and to keep abreast of new methods, materials, and projects, disseminating such information as widely as possible.

This work involves guidance and consultation on audio-visual methods, identification of appropriate materials, and advice about the production and subsequent distribution of useful items for the assistance of national and local Bahá'í communities. Twice yearly, a newsletter summarizing current audio-visual activities in the Bahá'í world is published and circulated to Counsellors, National Assemblies, national committees, and individual Bahá'ís working and interested in the audio-visual media. This correspondence and news have increased substantially during the course of the Seven Year Plan, bearing witness to the world-wide proliferation of initiatives to exploit the audio-visual media to serve the Cause of God.

The International Bahá'í Audio-Visual Centre organized four international audio-visual media conferences - in Florida, the United States and the Yukon, Canada in 1984; and in Frankfurt, Germany, and Port of Spain, Trinidad in 1985 - which resulted in several major audio-visual projects. The Centre collaborates extensively with its sister agency, CIRBAL. Several media training projects are now being

planned, based on two successful radio workshops conducted by the International Bahá'í Audio-Visual Centre at WLGI in South Carolina, United States, in 1985.

G. Communications

The records kept regarding the communications of the Universal House of Justice demonstrate the volume of work carried out at the World Centre. Approximately 24,000 items of correspondence were sent to the Universal House of Justice each year. In response, annually, some 6,000 letters to specific correspondents and 70 circular letters were sent out. During the last year, 3,871 telexes and cables were received and 4,761 were sent out. The developing use of electronic mail for communications with National Spiritual Assemblies and other Bahá'í agencies was inaugurated in May 1985: 1,373 electronic mail messages came in to the World Centre and 1,065 were sent out between May 1985 and Riḍván 1986.

The following table shows the total annual figures of each type of communication for the five years that records are readily available. These numbers are approximations because the figures are kept from Riḍván to Riḍván and not according to the Gregorian calendar.

Correspondence Type	1982	1983	1984	1985	1986
Incoming Correspondence	NIA	NIA	24,000	24,000	23,000
Outgoing Correspondence	5,418	5,668	5,909	5,442	6,216
Outgoing Circular Letters	83	72	60	68	79
Incoming Telexes/Cables	2,620	3,829	4,503	4,155	3,871
Outgoing Telexes/Cables	4,536	4,948	5,396	5,160	4,761

(NIA: no information available)

An increasing exploitation of computer technology has greatly enhanced the productivity of World Centre staff during the past seven years. In 1979, the Bahá'í World Centre had one computer and four terminals, which were used by the Finance Department. At present, word-processing and electronic mail are used throughout the World Centre, with world-wide connections. Information storage and retrieval systems have improved the capacity and efficiency of the Department of Statistics and almost every other office of the World Centre. Techniques are now being developed to catalogue, store, and retrieve the Holy Writings, as well as the correspondence of the Universal House of Justice.

H. Public Prominence of the World Centre

The emergence of the Faith from obscurity, the completion of the Seat of the Universal House of Justice, the persecutions in Iran which engendered world-wide efforts on behalf of the beleaguered friends in the Cradle of the Faith, and the steady consolidation of Bahá'í institutions have focused increasing attention on the Bahá'í World Centre. During the past seven years, an unprecedented number of diplomats and official representatives of governments and international organizations have visited the World Centre. In addition, many media organizations have sent teams to Haifa to report on the Faith.

Ambassadors from the following 14 nations have visited the World Centre during this time: Australia, Austria, Belgium, Canada, Costa Rica, Finland, the Federal Republic of Germany, Liberia, Norway, Peru, South Africa, Sweden, Switzerland and the United States. Embassy officials from France and Japan also visited.

Official visits to the Bahá'í World Centre in Haifa were made by the representatives of the Governments of Brazil, Egypt, France, the Federal Republic of Germany, India, Israel, Luxembourg, the Netherlands, the Philippines, Spain, the United Kingdom and Uruguay. A delegation from the European Parliament was received,

as were visitors from the World Council of Faiths, the World Affairs Council, and Rotary International.

International and national media services which have come to Haifa to report on the Faith include: the Associated Press; CBC News; BBC-TV; RAI Italian Television; Australian Television, "60 Minutes" programme; Yugoslavian National Television; French National Television; German National Television; and the World Zionist Organization press service.

Twenty-eight newspapers in 13 countries have sent reporters and photographers to the World Centre including: *Le Monde*, France; *Los Angeles Times*, the United States; *Reader's Digest*, China, France, Spain and the United States; *Aftenposten*, Norway; *Expressen*, Sweden; *Politiken*, Denmark; *La Gazzetta del Mezzogiorno*, Italy; *The Age*, Australia; *The Jerusalem Post*, Israel. National television news teams have come from Australia, England, Italy, Israel, France, and the Federal Republic of Germany, as well as from one independent station in Canada and five in the United States.

CHAPTER II

Divinely-propelled Expansion of the Faith

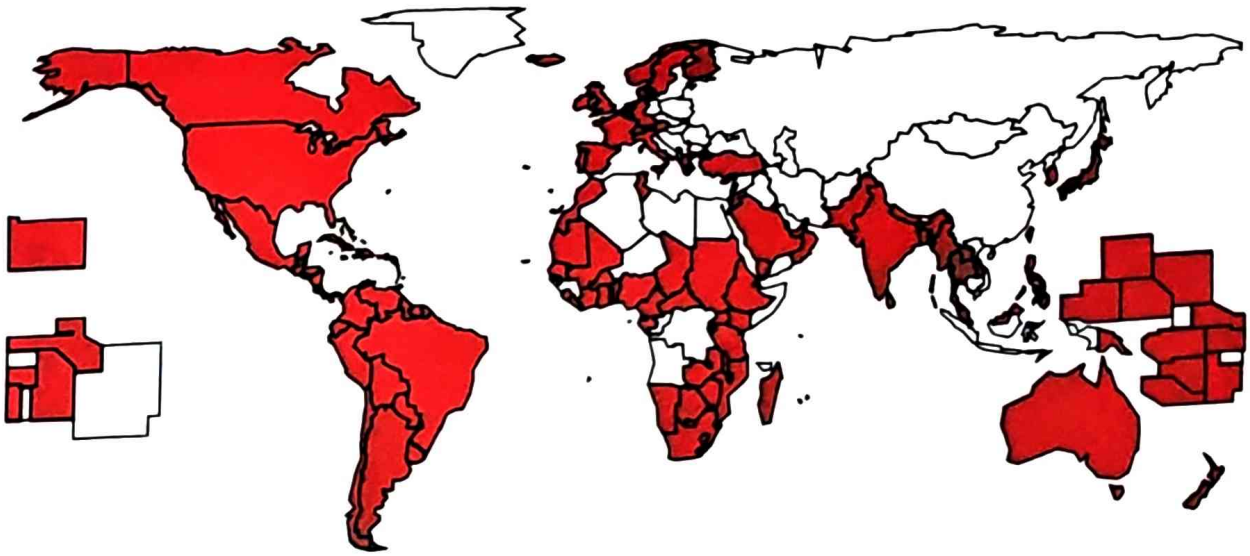
The Cause of God spreads throughout the world as the believers endeavour to bring the Message of Bahá'u'lláh to their fellow-men. The success of their efforts is seen in Bahá'í population growth, increase in the number of localities where Bahá'ís reside, increase in the number of Local Spiritual Assemblies, and in the formation of new National Spiritual Assemblies. The Bahá'í world has registered tremendous gains in these important indicators of the Faith's expansion since Riḍván 1979. The work of pioneers and travelling teachers, the successful prosecution of teaching projects and the increasing level of individual teaching activity have all contributed to this achievement. The exemplary victories won by indigenous Bahá'í populations testify to the vitality of the Faith of Bahá'u'lláh.

1. FORMATION OF NATIONAL SPIRITUAL ASSEMBLIES

The steady expansion of the Bahá'í community which characterized the Seven Year Plan is clearly evidenced in the growing number of National Spiritual Assemblies. Twenty-two new National Spiritual Assemblies, comprising one-sixth of the total number of these pillars of the Universal House of Justice, were formed during this period. This brings almost to completion the process initiated by the beloved Guardian, in which large regional Spiritual Assemblies, each composed of a number of independent nations, were established and then divided into smaller, usually national, jurisdictional areas as the national Bahá'í communities grew in strength and capacity. For example, the ten National Spiritual Assemblies of Africa which supervised the affairs of the believers in 47 sovereign states and dependent territories in 1964 have grown into 43 distinct National Spiritual Assemblies - one in every independent nation where the Faith is not constrained by lack of religious freedom. The same process is evident in the Pacific; the National Spiritual Assembly of the South Pacific Islands, formed in 1959, has become ten separate National Spiritual Assemblies. In the Caribbean, the National Spiritual Assembly of the Leeward, Windward, and Virgin Islands, formed in 1967, has divided into nine separate National Spiritual Assemblies.

At the present time, there are seven independent nations where the Faith can be openly practised that do not have National Spiritual Assemblies: Andorra, Liechtenstein, Malta, Monaco, Nauru, San Marino, and St. Christopher-Nevis. There are 38 other independent nations that do not have National Spiritual Assemblies; these are either countries where circumstances have not permitted teaching the Faith openly, where the Faith has been banned due to religious persecution, or the National Spiritual Assembly has not been formed for other reasons.

The successful extension of Bahá'í administrative institutions has been the result of concentrated planning and effort. In its Naw-Rúz 1979 message to the Bahá'ís of the world the Universal House of Justice anticipated the formation of 19



National Spiritual Assemblies during this Plan. They include eight in Africa: Angola, Bophuthatswana, Cape Verde, Gabon, Mali, Mozambique, Southwest Africa/ Namibia, Transkei; eight in the Americas: Bermuda, Dominica, French Guiana, Grenada, Leeward Islands, Martinique, St. Lucia, St. Vincent and the Grenadines; and three in Australasia: the Cook Islands, Tuvalu, the Western Caroline Islands. This list was further supplemented, in March 1981, by the addition of Equatorial Guinea and Somalia in Africa, and the Andaman and Nicobar Islands in Asia, thus bringing the total to 22 projected new National Spiritual Assemblies for the Seven Year Plan. By Riḍván 1979, world-wide, 125 National Spiritual Assemblies had been formed. Therefore, with the goal to form another 22 National Spiritual Assemblies, it was anticipated that 147 National Spiritual Assemblies would be functioning by the end of the Plan.

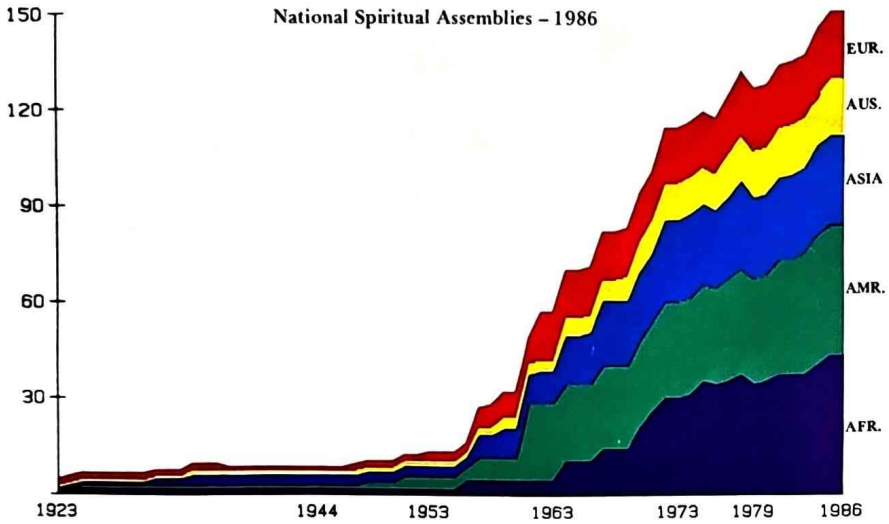
By Riḍván 1981, it was possible to re-establish the National Assembly of Uganda, which was dissolved in 1979 during a period of civil unrest; and also in Riḍván 1982 the National Assembly of Nepal was re-formed, after a lapse of six years. However, in 1981 the National Assembly of Zaire was dissolved for a temporary period and became three Administrative Committees; and in 1983 the National Spiritual Assembly of Iran was dissolved as a result of the persecution.

Of the original 22 communities scheduled to form their National Spiritual Assemblies in this Plan, Angola and Somalia, due to circumstances beyond the control of the Bahá'í community, were unable to do so. However, as supplementary achievements for this Plan, in response to propitious circumstances, the three National Spiritual Assemblies of the Canary Islands, Ciskei, and Yemen (North) were formed.

The following table provides the goals and achievements of the Plan for each continent.

Continent	No. of NSAs Riḍván 1979	Goal for the Plan	Projected total for 1986	No. of NSAs Riḍván 1986
Africa	34	10	44	43
Americas	33	8	41	41
Asia	25	1	26	27
Australasia	14	3	17	17
Europe	19	0	19	20
World	125	22	147	148

The following graph, subdivided by continent, shows the total number of National Spiritual Assemblies since 1923, when the first three Assemblies were formed. Each coloured band reflects the portion of National Spiritual Assemblies in that continent.

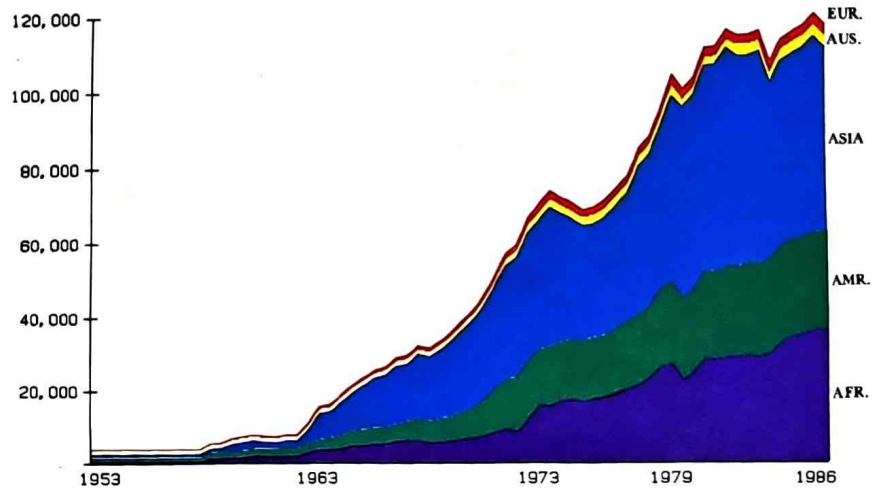


The following lists, according to the year of formation, the National Spiritual Assemblies established during the Plan. The seat and the formation year of each National Spiritual Assembly are provided in parentheses: **Transkei** (Umtata, 1980); **Bermuda** (Hamilton, 1981); **Bophuthatswana** (Mmabatho, 1981); **Leeward Islands** (St. John's, Antigua, 1981); **Southwest Africa/Namibia** (Windhoek, 1981); **St. Vincent and the Grenadines** (Kingstown, 1981); **Tuvalu** (Funafuti, 1981); **Uganda** (Kampala, 1981); **Nepal** (Kathmandu, 1982); **Dominica** (Roseau, 1983); **St. Lucia** (Castries, 1983); **Andaman and Nicobar Islands** (Port Blair, 1984); **Canary Islands** (Santa Cruz, 1984); **Cape Verde** (Praia, 1984); **Equatorial Guinea** (Malabo, 1984); **French Guiana** (Cayenne, 1984); **Gabon** (Libreville, 1984); **Grenada** (St. George's, 1984); **Martinique** (Fort-de-France, 1984); **Yemen (North)** (Sana'a, 1984); **Ciskei** (Mdantsane, 1985); **Cook Islands** (Rarotonga, 1985); **Mali** (Bamako, 1985); **Mozambique** (Maputo, 1985); **Western Caroline Islands** (Colonia, Yap, 1985).

2. LOCALITIES

Expansion, as measured by the number of new localities with resident Bahá'ís, progressed at an average annual rate of 1.9 percent during the Seven Year Plan, resulting in opening an additional 14,003 localities to the Faith of Bahá'u'lláh. A locality, defined generally as the smallest autonomous civil unit, is any area in which it would ultimately be possible to form a Local Spiritual Assembly; and a locality is considered "opened" if at least one Bahá'í resides there. Bahá'ís presently reside in 116,707 localities of the world: 35,657 in Africa; 26,570 in the Americas; 48,730 in Asia; 2,902 in Australasia; and 2,848 in Europe. The following table provides the continental increases in number of localities for the Plan.

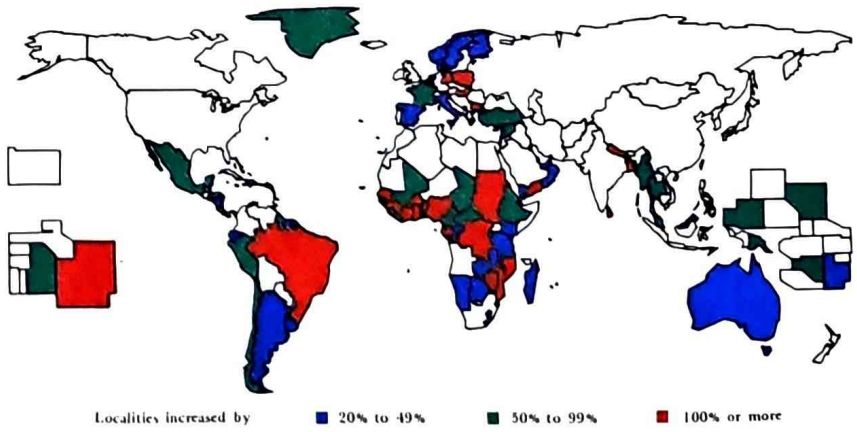
Continent	No. of Localities Ridván 1979	No. of Localities Ridván 1986	Net Gain	Percent Increase
Africa	26,508	35,657	9,149	35 %
Americas	22,110	26,570	4,460	20 %
Asia	49,051	48,730	-321	-1 %
Australasia	2,586	2,902	316	12 %
Europe	2,449	2,848	399	16 %
World	102,704	116,707	14,003	14 %



It should be noted that the decrease in Asia, despite the considerable increase in the number of believers taught, primarily reflects a more accurate census of believers in India, and governmental redefinition of civil jurisdiction areas in Kampuchea, Korea, Laos, Pakistan and Vietnam.

For the years of the Plan the average annual growth rate of expansion in new localities varied widely from continent to continent. The highest rate was five percent average annual growth for Africa, followed by: 2.9 percent for the Americas, 2.3 percent for Europe, 1.7 percent for Australasia, and no appreciable progress for Asia.

As indicated by the following map, seventy-seven countries or territories contributed to the overall rise in number of localities world-wide by raising their number by 50 percent or more during the Seven Year Plan: 30 in Africa, 14 in the Americas, 11 in Asia, seven in Australasia, and 15 in Europe. Of these 77 countries, 42 of them more than doubled their number of localities opened to the Cause: 20 in Africa, four in the Americas, six in Asia, two in Australasia and ten in Europe.



A. Locality Goals

The Statistical Summary Table, at the conclusion of this report, lists for each country or territory the Seven Year Plan locality goal, the present number of localities in which believers reside, and the percentage of increase for the number of localities during the Plan. The overall locality goal for the Seven Year Plan, of 115,457 localities, was surpassed by 1,250 localities. The following table presents the locality goals for each continent and the degree to which the goals were achieved.

Continent	Overall Goal	No. of Localities	Amount Goal Surpassed	% of Goal Achieved
Africa	30,974	35,657	4,683	115 %
Americas	25,706	26,570	864	103 %
Asia	53,068	48,730	-4,338	92 %
Australasia	2,789	2,902	113	104 %
Europe	2,920	2,848	-72	98 %
World	115,457	116,707	1,250	101 %

The two following tables provide world summaries by continent of the status of the specific numerical locality goals set for the Seven Year Plan. Of the total 250 countries or territories of the world monitored, specific goals were assigned to 105.

Continent	Total No. Countries	No. Countries Goal Assigned	No. Countries Goal Achieved	% Countries Achieved
Africa	63	37	27	73 %
Americas	52	27	20	74 %
Asia	50	14	10	71 %
Australasia	32	4	3	75 %
Europe	53	23	11	48 %
World	250	105	71	68 %

The following chart includes only the localities established in the 105 countries and territories with specific numerical goals.

Continent	Total Locality Goal	Total Localities Achieved	Amount Surpassed	% of Total Goal Achieved
Africa	20,987	25,068	4,081	119 %
Americas	22,680	24,077	1,397	106 %
Asia	3,161	5,243	2,082	166 %
Australasia	727	735	8	101 %
Europe	2,249	2,195	-54	98 %
World	49,804	57,318	7,514	115 %

The continent of **Africa** had the largest number of countries or territories, namely 37, for which specific numerical goals were assigned for the Plan. Although ten African countries fell short of their assigned locality goals, the continent registered the highest number by which their specific goal was surpassed. In the 37 countries with specific goals, 4,081 localities were opened above and beyond the Plan's requirement. Overall, 4,683 more localities have been opened in Africa than the total anticipated for the continent by the House of Justice for the Plan.

The **Americas** had the second highest number of countries or territories with specific numerical goals, and the largest number of localities to establish. It surpassed the total number of localities to be established by 1,397 for the countries with specific goals. The overall goals for this continent were surpassed by 864 localities, resulting in the opening of a total of 26,570 localities to the Cause of Bahá'u'lláh by the end of Plan.

Asia had only 14 countries or territories with numerical locality goals. While 71 percent of these countries achieved their assigned goal, 2,082 localities more than the 3,161 expected for Asia, were established. This is two-thirds more than what the Plan specified. However, due to a corrective adjustment to the statistics for India, an overall decline by 4,338 localities is tabulated for this continent, resulting in the achievement of 92 percent of the 53,068 total localities anticipated.

The Universal House of Justice assigned specific locality goals to four **Australasian** countries or territories, of which three were able to achieve their numerical objective. The opening of 735 localities meant an achievement of 101 percent for the countries with specific goals.

In **Europe**, 48 percent of the countries or territories with assigned goals achieved them, that is, 11 out of a total of 23, while 98 percent of the total number of localities to be achieved were established.

World-wide, 71 out of 105 countries or territories (68 percent) achieved their numerical locality goals. Despite the fact that in 34 countries the assigned locality goals were not met, the specific numerical goal of 49,804 as called for by the Plan was surpassed by 7,514, or 15 percent more than anticipated.

B. New Territories Opened to the Faith

The light of Bahá'u'lláh continued to spread to new territories and islands, as called for in the Seven Year Plan. Presently believers are residing in 166 independent countries and 48 dependent territories or overseas departments.

	WORLD	Africa	Americas	Asia	Australasia	Europe
Independent countries	166	51	35	37	11	32
Dependent territories or overseas departments	48	6	16	3	13	10

Of the goal territories called for by the beloved Guardian to be opened during the Ten Year Crusade, presently the following remain unopened (an asterisk (*) is placed after the name of the areas which have never been opened to the Faith. The original name, as used by Shoghi Effendi, is provided in parentheses).

Areas for which a Knight of Bahá'u'lláh was never named: Albania; Karelia * (Finno-Karelia); Latvia; Mongolia *; Sakhalin Island *; Ukraine.

Areas for which a Knight of Bahá'u'lláh was named, but which are presently unopened: Byelorussia (White Russia); Cocos Islands; Diego Garcia (Chagos Archipelago); Hainan Island; Socotra Island; Tuamotu Archipelago.

In order to establish the degree of progress made in opening territories on the homefront, a major effort to determine the precise distribution of Bahá'ís around the globe was undertaken by the Department of Statistics. In consultation with the National Spiritual Assemblies, the major civil divisions[1] inside each country were ascertained, and these were incorporated into subsequent reports sent by each national community to the World Centre.

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1. A major civil area in this instance signifies the unit of designation used by the government of the country or nation, be it a region, province, state, district, island, etc. Therefore, a major civil area can contain from one Bahá'í locality to thousands of them.

The more detailed information that has been thus obtained has revealed how close the followers of Bahá'u'lláh have come to covering the entire planet with His Message: out of 2,852 major civil areas within the homefront of the 183 countries and territories, which are monitored by the Department of Statistics at the major civil area level, only 515 are not opened to the Faith. (For the remaining 50 countries opened to the Faith, information is collected at country level.) A breakdown by continent of the civil areas, both opened and unopened, is provided below.

Continent	No. of Major Civil Areas	No. of Civil Areas Opened	No. of Civil Areas Unopened	Percent Civil Areas Opened
Africa	778	583	195	75 %
Americas	907	781	126	86 %
Asia	472	378	94	80 %
Australasia	244	202	42	83 %
Europe	451	393	58	87 %
World	2,852	2,337	515	82 %

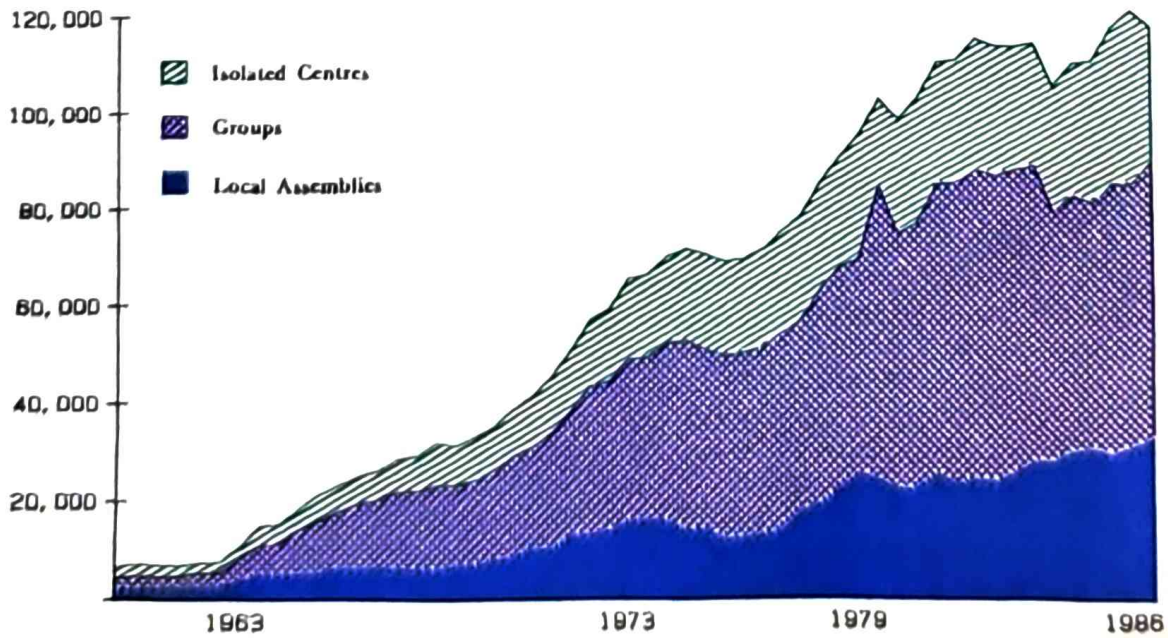
All major civil areas have been opened to the Cause in 99 of these 183 countries or territories which constitute 54 percent of the total. This achievement is particularly important as a number of countries in the Plan were actually called upon to open all major civil areas under their jurisdiction.

Continent	Countries Reporting by Civil Area	Countries with ALL Major Civil Areas Opened	Countries with Unopened Major Civil Areas	% of Countries with ALL Major Civil Areas Opened
Africa	52	26	26	50 %
Americas	47	34	13	72 %
Asia	32	16	16	50 %
Australasia	21	9	12	43 %
Europe	31	14	17	45 %
World	183	99	84	54 %

C. Composition of Localities

World-wide, Local Spiritual Assemblies numbering 32,854 exist in 28 percent of the total localities. Of the remainder, there are 19,168 groups with nine or more

Number of Localities



adults where preparations can be made for the formation of a Local Assembly, 37,335 groups with fewer than nine adults, and 27,350 isolated centres. The present composition of localities, for each continent, by their subdivision into Local Assemblies, groups, and isolated centres, and their respective percentage out of the total number of localities in the continent is provided pictorially above, and in the following table.

Continent	Total No. of Localities	Local Assemblies No.	Local Assemblies % of Loc.	Groups No.	Groups % of Loc.	Isolated Centres No.	Isolated Centres % of Loc.
Africa	35,657	7,258	20 %	17,373	49 %	11,026	31 %
Americas	26,570	6,500	24 %	11,579	44 %	8,491	32 %
Asia	48,730	17,524	36 %	25,286	52 %	5,920	12 %
Australasia	2,902	857	30 %	1,245	43 %	800	27 %
Europe	2,848	715	25 %	1,020	36 %	1,113	39 %
World	116,707	32,854	28 %	56,503	48 %	27,350	24 %

As indicated above, currently 28 percent of all localities are composed of Local Spiritual Assemblies. It is significant to note that at the beginning of the Five Year Plan, Riḍván 1974, only 19 percent of localities with resident believers had established a Local Spiritual Assembly. This percentage reached the level of 23 percent by the beginning of the Seven Year Plan. Therefore, the Bahá'í world, during this Plan, has not only significantly increased the number of localities and Local Spiritual Assemblies but has substantially increased the percentage of localities which have a Local Assembly. This increase in percentage is a mark of further consolidation of the Cause of God throughout the globe. The following table shows the increase in localities with Local Assemblies for each continent.

Continent	Percentage of Localities with an LSA Riḍván 1979	Percentage of Localities with an LSA Riḍván 1986	Gain in Percentage
Africa	17 %	20 %	3 %
Americas	25 %	24 %	-1 %
Asia	24 %	36 %	12 %
Australasia	22 %	30 %	8 %
Europe	25 %	25 %	0 %
World	23 %	28 %	5 %

In 43 countries or territories a Local Spiritual Assembly is established in at least 50 percent of its opened localities. Of this total, in 12 countries or territories there is a Local Assembly established in every locality opened to the Cause.

3. ISOLATED CENTRES

The first step in expansion of the Cause of Bahá'u'lláh is the opening of a new locality, and this occurs when an individual believer is a resident of that locality. This believer, isolated from other communities, has, if he will seize it, the challenging task, although at times assisted by travelling teaching teams from nearby areas, of increasing the number of local believers and eventually raising this number to nine in order to form a Local Spiritual Assembly. The number of such isolated believers increased from 19,732 in 1979 to 27,350 at the present time, resulting in a 39 percent increase for the Plan.

Continent	Isolated Centres Riḍván 1979	Isolated Centres Riḍván 1986	Net Gain	Percent Increase
Africa	8,212	11,026	2,814	34 %
Americas	6,638	8,491	1,853	28 %
Asia	3,040	5,920	2,880	95 %
Australasia	807	800	-7	-1 %
Europe	1,035	1,113	78	8 %
World	19,732	27,350	7,618	39 %

4. GROUPS

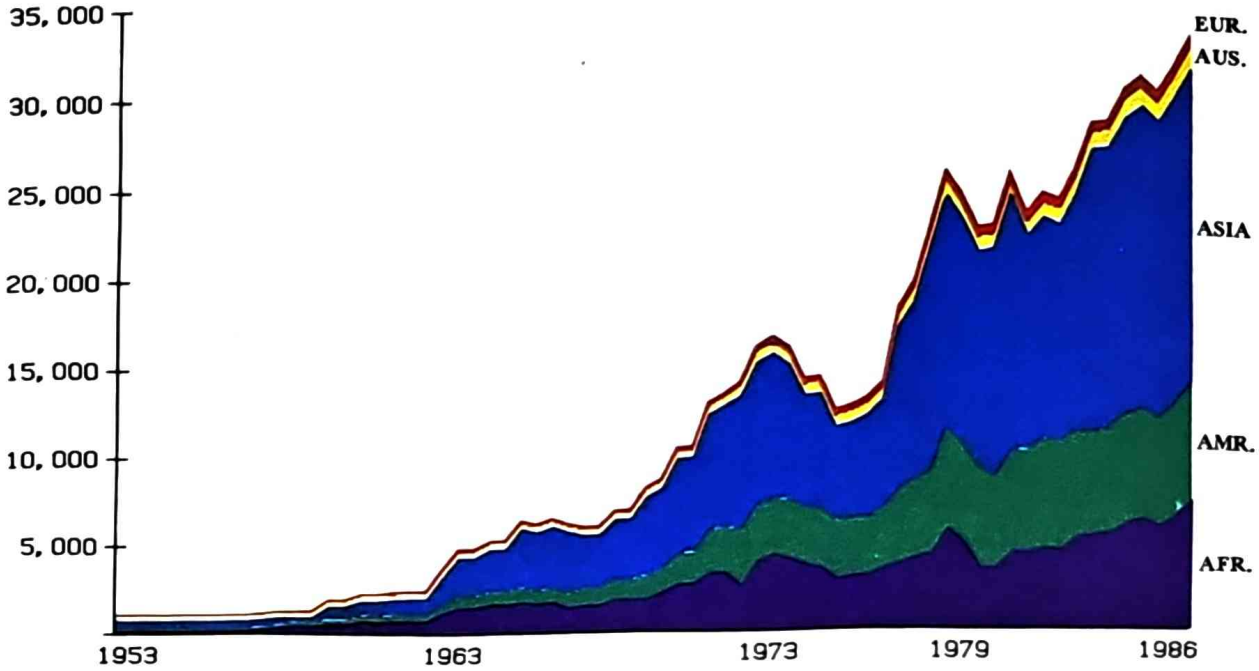
The 56,503 groups in the Bahá'í world constitute 48 percent of all localities. For the first time, during the Seven Year Plan, the National Spiritual Assemblies in their semi-annual statistical reports distinguished between groups with fewer than nine adults (i.e., groups with 2-8 members) and groups with nine adults or more. This categorization has enabled the institutions of the Cause to know how many groups could be formed into Local Assemblies and how many would require a rise in membership to achieve the requisite nine adults for Local Assembly status. An interesting aspect of the extension teaching goals set by Local Spiritual Assemblies was the emphasis on helping nearby groups to increase the size of their communities and to become firmly grounded in Bahá'í principles so that when they had grown sufficiently to form an Assembly, consolidation of that Local Assembly could be carried out more easily. The following table provides a world summary of the progress made in forming groups during the Plan.

		Groups - Riḍván 1986				
Continent	Total Groups Riḍván 1979	More than 9 Adults	Fewer than 9 Adults	Total Groups	Net Gain	Percent Increase
Africa	13,761	4,017	13,356	17,373	3,612	26 %
Americas	10,048	2,544	9,035	11,579	1,531	15 %
Asia	33,538	12,252	13,034	25,286	-8,252	-25 %
Australasia	1,201	305	940	1,245	44	4 %
Europe	800	50	970	1,020	220	28 %
World	59,348	19,168	37,335	56,503	-2,845	-5 %

Of the total 56,503 Bahá'í groups, 19,168 of them have at least nine adult believers. These 19,168 groups with more than nine adult Bahá'ís are potential Local Assemblies. Many of them are lapsed Local Assemblies which were too weak to survive when too little help was available to assist and encourage them. In many areas the process of consolidating the fledgling communities cannot be kept abreast of the expansion process. In 26 countries, at least 20 percent of localities opened to the Faith are composed of groups with nine or more adult believers.

5. LOCAL SPIRITUAL ASSEMBLIES

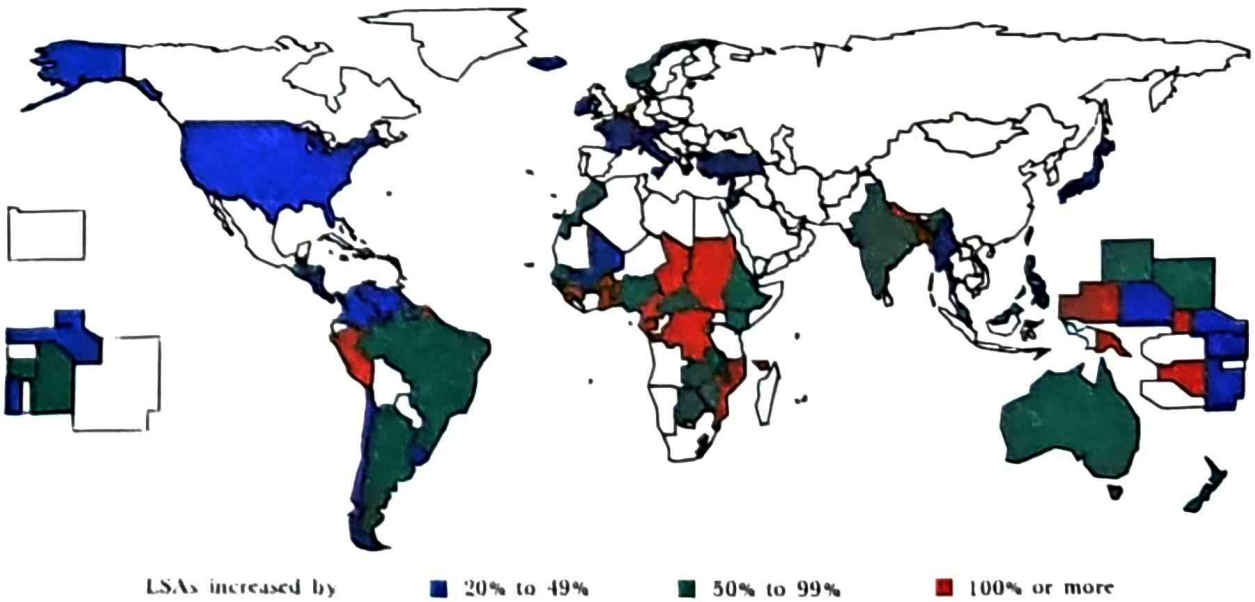
The ultimate objective in opening localities to the Bahá'í Faith is to ensure that a Local Spiritual Assembly, that divinely ordained Institution which operates at the first level of human society and is the basic administrative unit of Bahá'u'lláh's World Order, be instituted in due course in that place. The 9,230 new Local Spiritual Assemblies formed during the Seven Year Plan constitute approximately one-quarter of the 32,854 Local Spiritual Assemblies now in existence. The number of Local Spiritual Assemblies increased nearly 100 percent world-wide during the combined years of the Five and Seven Year Plans. The increase of 9,230 Local Spiritual Assemblies for this Plan represents an amazing growth of 39 percent, or an average annual growth rate of 5.6 percent, for the Seven Year Plan. Of the current 32,854 Local Spiritual Assemblies, 7,258 are in Africa, 6,500 in the Americas, 17,524 in Asia, 857 in Australasia, and 715 in Europe.



The following table provides the continental increases in number of Local Spiritual Assemblies for the Seven Year Plan.

Continent	No. of Assemblies Ridván 1979	No. of Assemblies Ridván 1986	Net Gain	Percent Increase
Africa	4,535	7,258	2,723	60 %
Americas	5,424	6,500	1,076	20 %
Asia	12,473	17,524	5,051	40 %
Australasia	578	857	279	48 %
Europe	614	715	101	16 %
World	23,624	32,854	9,230	39 %

The average annual growth rate of Local Spiritual Assemblies varied considerably from continent to continent during the Plan. Africa witnessed an 8.6 percent average annual growth rate, followed by 6.9 percent for the Australasian countries, 5.7 percent for Asia, 2.9 percent for the Americas, and 2.3 percent for Europe.



As shown by the above map, sixty-seven countries or territories contributed to the rise in number of Local Spiritual Assemblies by increasing the number they had at the beginning of this Plan by at least 50 percent: 28 in Africa; 15 in the Americas; eight in Asia; 11 in Australasia; five in Europe. Twenty-eight of these 67 countries more than doubled their number of Local Spiritual Assemblies during the Plan.

A. Local Spiritual Assembly Goals

The Statistical Summary Table at the conclusion of this report lists for each country or territory the Seven Year Plan Local Spiritual Assembly goal, the present number of Local Assemblies established, and the percentage increase in the number of Local Spiritual Assemblies during the period covered by the Seven Year Plan. The Plan called for the establishment of 30,850 Local Spiritual Assemblies, a goal that was surpassed by 2,004 Local Assemblies. The following table shows the achievement of Local Assembly goals on each continent.

Continent	Overall Goal	No. of Local Assemblies	Amount Goal Surpassed	% of Goal Achieved
Africa	7,030	7,258	228	103 %
Americas	7,014	6,500	-514	93 %
Asia	15,124	17,524	2,400	116 %
Australasia	868	857	-11	99 %
Europe	814	715	-99	89 %
World	30,850	32,854	2,004	106 %

The two following tables provide world summaries by continent of the status of the specific numerical Local Assembly goals set for the Seven Year Plan. Of the total 250 countries or territories of the world monitored by the Department of Statistics, specific goals were assigned to 157.

Continent	Total No. Countries	No. Countries Goal Assigned	No. Countries Goal Achieved	% Countries Achieved
Africa	63	50	25	50 %
Americas	52	36	25	69 %
Asia	50	21	15	71 %
Australasia	32	23	8	35 %
Europe	53	27	11	41 %
World	250	157	84	54 %

The following chart includes only the Local Spiritual Assemblies established in the 157 countries and territories with specific numerical goals.

Continent	Total Local Assembly Goal	Total Local Assemblies Achi.	Amount Surpassed	% of Total Goal Achieved
Africa	6,165	6,342	177	103 %
Americas	5,795	5,881	86	101 %
Asia	14,770	17,132	2,362	116 %
Australasia	866	856	-10	99 %
Europe	804	707	-97	88 %
World	28,400	30,918	2,518	109 %

As with locality goals, Africa had the greatest number of countries and territories with assigned numerical Local Spiritual Assembly goals, and the second largest specific total Local Assembly goal. A total of 6,165 Local Spiritual Assemblies were to be established in Africa; and even though only half of the countries given goals actually achieved or surpassed them, the assigned goal was

surpassed by three percent, or 177 Local Spiritual Assemblies. The gain of 2,723 additional Local Spiritual Assemblies during the Plan, the second largest continental gain, represents a 60 percent increase.

The second highest percentage of countries or territories in a continent that achieved its goal belongs to the **Americas**. This continental area was able to form 5,881 Local Assemblies, just above the 5,795 Local Assemblies called for during the Plan. The overall increase of 1,076 Local Spiritual Assemblies in this continent during the Plan represents a 20 percent increase for the past seven years, which is principally due to the substantial growth of the Faith in the Latin American region.

Asia was assigned the largest number of Local Spiritual Assemblies to establish. Not only did Asia achieve its goal, but the 14,770 Local Spiritual Assemblies expected were actually surpassed by 2,362 Local Spiritual Assemblies, 16 percent more than the goal. Furthermore, this continent witnessed the achievement of specific Local Spiritual Assembly goals by the largest percentage of countries and territories which had such numerical goals. In addition, despite the substantial loss of all Local Spiritual Assemblies in Iran, on order of the Revolutionary Government, the believers in India were able to raise 5,124 additional Local Spiritual Assemblies, which accounted for the net gain of 5,051 Local Spiritual Assemblies in this continental area.

Australasia, by attaining 856 Local Spiritual Assemblies, nearly achieved its specific goal of 866 Local Assemblies for the Plan. Although only 35 percent of the countries and territories with assigned goals achieved them, 99 percent of the total number of Local Assemblies anticipated were established. However, this continental area had the distinction of increasing its number of Local Spiritual Assemblies by approximately one-half, having formed an additional 279 Local Assemblies during the Plan. The progress of the Cause in the Pacific region remains one of the most impressive components of the overall global expansion programme of the Cause.

Europe formed 88 percent of the number of Local Spiritual Assemblies scheduled for the Plan although only 11 out of 27, or 41 percent, of the countries or territories with specific goals achieved or surpassed the goal given. The believers in this continent as a whole were able to raise an additional 101 Local Assemblies during the Seven Year Plan.

World-wide, admirable progress in this process was observed, underscored by the establishment of 2,518 more Local Spiritual Assemblies than the 28,400 specifically required. This surplus was achieved through 84 out of 157 countries (54 percent) achieving or surpassing their assigned goal. The overall increase of 9,230 Local Spiritual Assemblies for the Plan, as noted by the Universal House of Justice in its Riḍván 1986 message to the Bahá'ís of the world, is one of the most important and fundamental achievements of the Seven Year Plan.

B. Broadening the Local Spiritual Assembly Base

The Universal House of Justice not only set numerical goals for Local Spiritual Assembly expansion during the Seven Year Plan, but it also presented several National Spiritual Assemblies with the challenge of establishing one or more Local Assemblies in each major civil area, that is, in each state or province, etc., by the end of the Plan. This was to ensure more uniform establishment of Local Assemblies throughout the country. As noted in earlier pages, of the 250 countries or territories monitored by the Department of Statistics, 183 are reporting their statistics on a semi-annual basis according to the major civil divisions of the country. There are 2,852 major civil areas in the 183 countries which report their statistics this way, and Local Assemblies have been established in 58 percent (or 1,662) of these civil areas.

Continent	No. of Civil Areas	No. of Civil Areas with LSAs	No. of Civil Areas without LSAs	% of Civil Areas with LSAs
Africa	778	385	393	49 %
Americas	907	639	268	70 %
Asia	472	245	227	52 %
Australasia	244	130	114	53 %
Europe	451	263	188	58 %
World	2,852	1,662	1,190	58 %

In 35 countries or territories, at least one Local Assembly has been established in each major civil area; this represents 19 percent of the 183 countries that report by civil area. The principal towns and cities in each civil area are the primary targets for establishment of Local Spiritual Assemblies, as they provide ease of communication with the National Office and other major centres of the Faith in the country. Furthermore, the Local Assemblies established in these principal towns and cities are able to adopt numerous extension teaching goals, thereby demonstrating the principle of organic growth.

Continent	Countries Reporting by Civil Area	Countries with LSAs in ALL Civil Areas	Countries which do NOT have LSAs in ALL Civil Areas	% Countries with LSAs in ALL Civil Areas
Africa	52	10	42	19 %
Americas	47	12	35	26 %
Asia	32	6	26	19 %
Australasia	21	4	17	19 %
Europe	31	3	28	10 %
World	183	35	148	19 %

6. BAHÁ'Í POPULATION

Although an overall figure of the world-wide Bahá'í population was released during the Seven Year Plan, the number is approximate because the taking of a Bahá'í census is still in its early stages in many mass teaching areas and some developing countries.

National Spiritual Assemblies remain at varying stages of ability to gather information about youth and children in the form of statistical records, the collection and maintenance of which have been especially emphasized during the Seven Year Plan. Not only has this emphasis resulted in more accurate population figures, but it has also increased the awareness of National Spiritual Assemblies of the importance of including youth and children in the activities of the Bahá'í community. Based on the statistics submitted by the National Spiritual Assemblies in their semi-annual reports, which include the number of Bahá'ís whose current addresses are not known and estimates for youth and children in those regions which have not yet been able to conduct a purely Bahá'í census, there are now an estimated 4.7 million Bahá'ís in the world: 969,000 in Africa; 857,000 in the Americas; 2,807,000 in Asia; 84,000 in Australasia; 22,000 in Europe[2]. The total Bahá'í population increase for the Seven Year Plan has approximately 1,118,000 believers, 518,000 of them adults.

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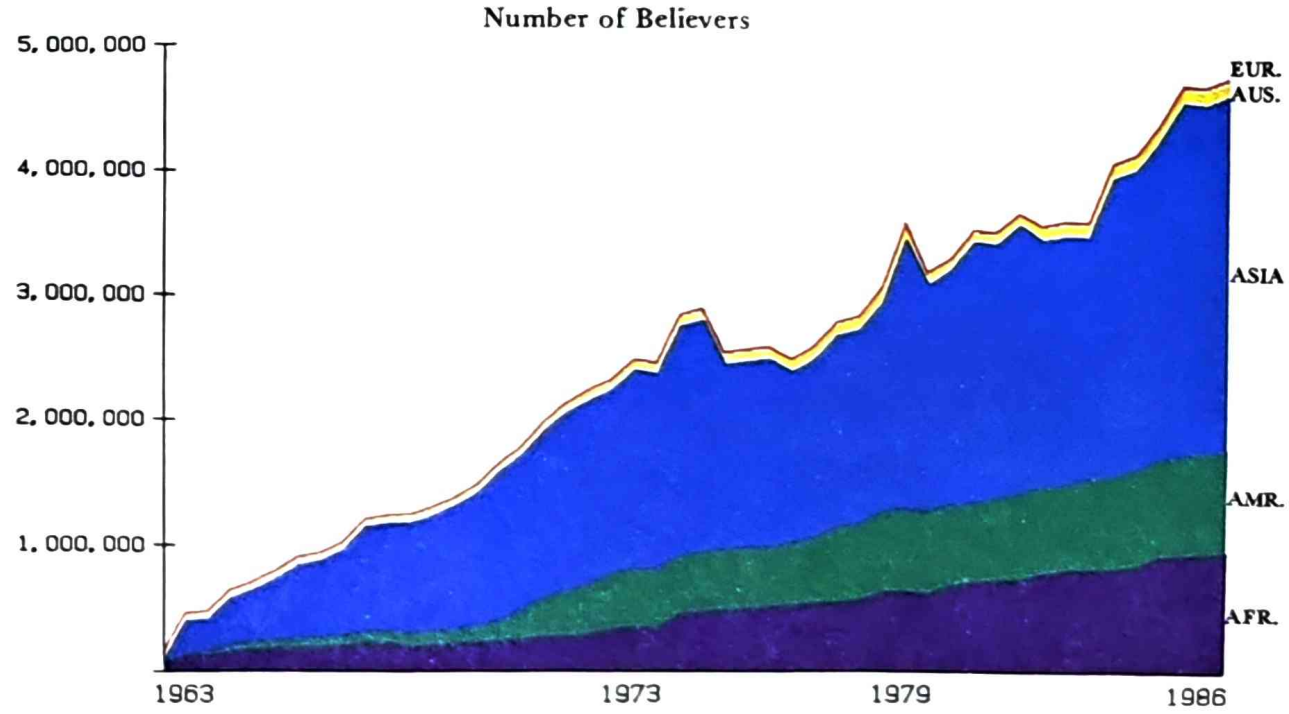
2. The continental and total Bahá'í population figures comprise the reported number of adult Bahá'ís and estimated numbers of youth and children for those those countries where there are 1,000 or more adult Bahá'ís, plus the reported believer figures wherever the adult Bahá'í population is less than 1,000. All estimates for youth and children were computed based on the latest ratios for youth and children in the general population of each country published by the United Nations Statistical Division.

The following table provides the continental increases in population for the Seven Year Plan.

Continent	Estimated No. of Believers Ridván 1979	Estimated No. of Believers Ridván 1986	Estimated Net Gain	Percent Increase
Africa	603,000	969,000	366,000	61 %
Americas	665,000	857,000	192,000	29 %
Asia	2,264,000	2,807,000	543,000	24 %
Australasia	70,000	84,000	14,000	20 %
Europe	19,000	22,000	3,000	16 %
World	3,621,000	4,739,000	1,118,000	31 %

As shown by the table above and the graph below, the number of Bahá'ís in Africa increased by more than one-half during the Seven Year Plan, the highest percentage increase for all five continents. The Americas exhibited a population increase of over one-fourth, while Asia's was just under one-fourth. Australasia increased its Bahá'í population by 20 percent. World-wide, the number of believers increased by almost a third.



A. Distribution of Believers

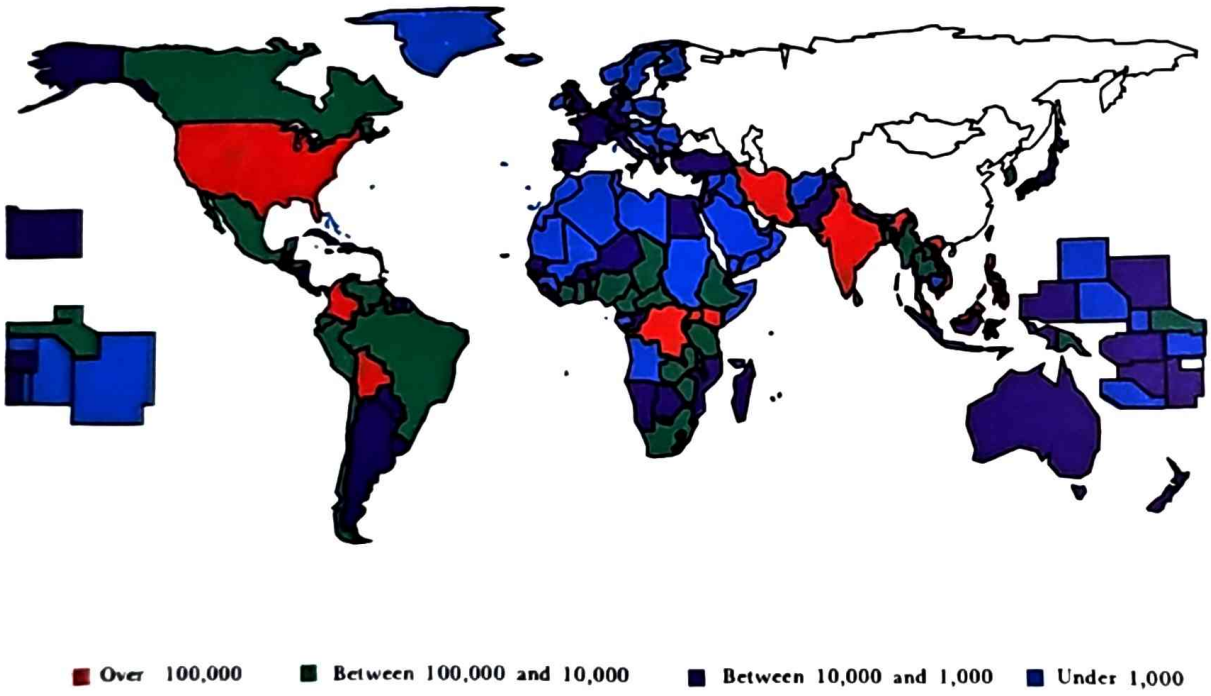
Bahá'ís currently reside in 235 countries or territories of the world. The following table divides these 235 countries or territories into four categories: less than 1,000 believers; between 1,000 and 10,000 believers; between 10,000 and 100,000 believers; and over 100,000 believers.

Number of Countries

Continent	Opened Countries	Fewer Than 1,000 Bel.	Between 1,000 and 10,000 Bel.	Between 10,000 and 100,000 Bel.	Over 100,000
Africa	62	23	19	18	2
Americas	51	18	17	13	3
Asia	45	22	10	9	4
Australasia	28	16	10	2	0
Europe	49	42	7	0	0
World	235	121	63	42	9

As indicated by the following map, in 51 percent of the countries or territories opened to the Faith there are under 1,000 believers, while in another 27 percent there are between 1,000 and 10,000 believers, and in 18 percent there are between 10,000 and 100,000 believers. In each of the remaining nine countries (four percent of the total), there are more than 100,000 believers. The subcontinent of India has the distinction of being the only country in the world with more than 1,000,000 believers.

Distribution of Believers

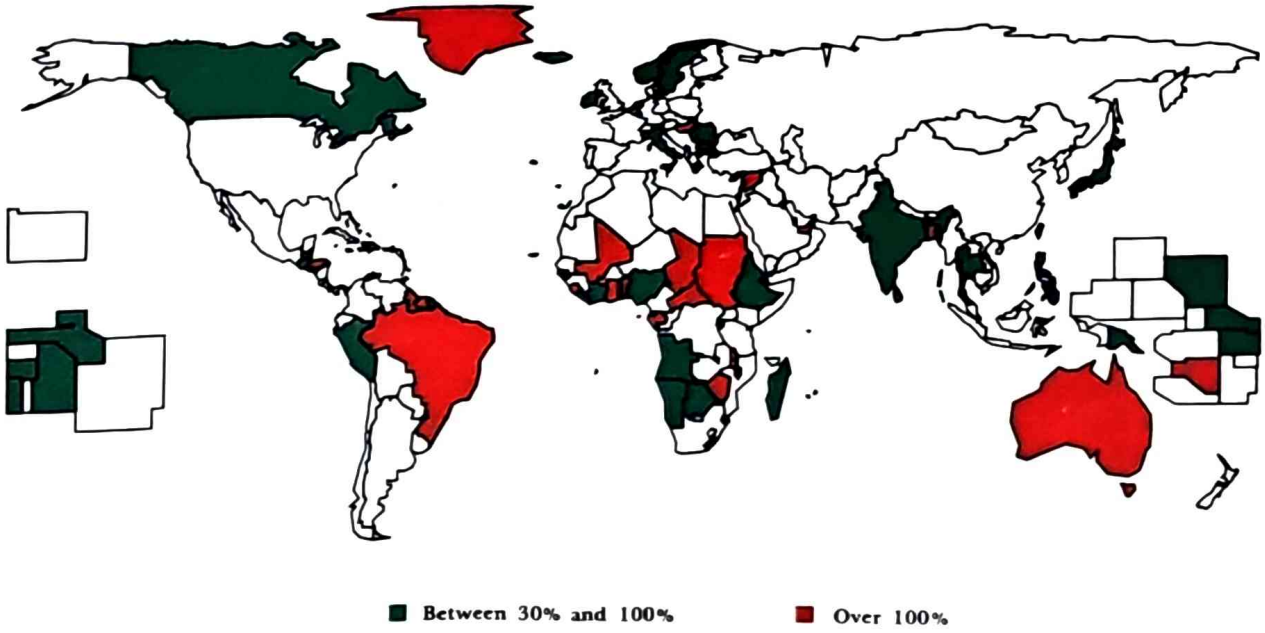


B. Population Growth Rate

The Bahá'í world community currently grows at an average annual rate of 4.4 percent per year. If the expansion of the Bahá'í population on a world-wide basis were limited by a natural population growth rate - that is, a growth rate due to births in Bahá'í families - equal to that of the general population, the Bahá'í community would increase in number by only 1.7 percent annually. Therefore, the larger portion of the 4.4 percent growth rate, 2.7 percent, occurs because of the enrolment of new believers as a result of teaching. This calculated rate of increase, referred to as "enrolment rate", varies widely from continent to continent. Africa currently has the highest average annual enrolment rate of 8.7 percent, followed by the Americas with 4.1 percent, Asia with 3.4 percent, Australasia with 2.9 percent, and finally Europe with an average annual enrolment rate of 2.3 percent.

Forty-nine countries or territories exhibited an average annual growth rate of ten percent or more for the Seven Year Plan: 15 in Africa, 16 in the Americas, five in Asia, eight in Australasia and five in Europe.

The following map portrays the 86 countries or territories which contributed to the overall growth of the Bahá'í world community by raising their number of adults by at least 30 percent during the Seven Year Plan. Twenty-five are on the African continent, 18 in the Americas, 14 in Asia, 11 in Australasia and 18 in Europe.



C. Bahá'ís in the General Population

In 34 countries or territories of the world the percentage of Bahá'ís in the general population is greater than or equal to one percent. Bahá'ís comprise over one percent of the general population in four African countries or territories, 13 American, three Asian, and 14 Australasian.[3] In 28 of these places the Bahá'ís constitute between one and five percent of all inhabitants, while in the remaining six the Bahá'í community makes up more than five percent of the general population. Bahá'ís account for more than five percent of the overall population in Tuvalu, Belize, Tonga, the Western Caroline Islands, the Marshall Islands, and Kiribati. The following list ranks these countries and territories according to the percentage of Bahá'ís in the total population.

The Gambia	1.00 %	Nauru	2.03 %
Suriname	1.00 %	East Malaysia	2.12 %
Botswana	1.01 %	Northern Mariana Islands	2.14 %
Trinidad and Tobago	1.02 %	Guyana	2.18 %
Barbados	1.08 %	Andaman & Nicobar Islands	2.25 %
Uganda	1.12 %	Swaziland	2.31 %
Eastern Caroline Islands	1.22 %	St. Vincent & the Grenadines	2.65 %
Honduras	1.26 %	St. Lucia	2.80 %
Falkland Islands	1.27 %	Sikkim	3.39 %
Panama	1.27 %	Tokelau	3.42 %
Solomon Islands	1.36 %	Western Samoa	4.34 %
Alaska	1.43 %	Tuvalu	5.81 %
Dominica	1.62 %	Belize	6.02 %
American Samoa	1.63 %	Tonga	6.25 %
Christmas Island	1.72 %	Western Caroline Islands	7.67 %
Bolivia	1.79 %	Marshall Islands	11.54 %
Vanuatu	1.92 %	Kiribati	17.90 %

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3. The calculated percentage of Bahá'ís in the general population has been computed as the ratio of adult believers to the adult population of the given country.

7. SPECIAL ACHIEVEMENTS

In addition to the purely numerical gains and goals achieved in the expansion of the Faith, the Seven Year Plan witnessed many other accomplishments of special significance. For example, Local Spiritual Assemblies were established in areas mentioned in *Tablets of the Divine Plan* or were formed by a special ethnic group, countries or islands were opened to the Faith for the first time, and similar achievements. An exhaustive list is impossible to present within these pages but the following highlights are offered.

Africa:

- o São Tomé & Príncipe has been reopened to the Faith and, according to reports, has five believers.
- o All the regions of Senegal have been opened to the Faith.
- o Formation of Kosti Local Spiritual Assembly in North Sudan was considered a great achievement by the National Spiritual Assembly.
- o In Uganda, the village of Bundingoma was reported as an all-Bahá'í village in 1984.

Americas:

- o A Local Assembly was established on San Salvador (Watling) Island in the Bahamas.
- o Barbados has maintained the total number of Local Spiritual Assemblies possible.
- o Caymen Brac and Little Cayman, under the jurisdiction of the National Spiritual Assembly of Jamaica, were opened.
- o The island of Gonave, Haiti, was opened by a young Bahá'í from southern Haiti.
- o A Local Spiritual Assembly was formed at Riḍván 1986 in the Provinciales of the Turks & Caicos Islands on an island originally opened earlier in the Seven Year Plan. The Local Assembly of North Caicos was also elected at Riḍván.
- o 53 Local Assemblies were established on Indian Reservations in the United States.

Asia:

- o Five Bahá'ís currently reside in the Ogasawara Islands, located a 30-hour boat ride from Tokyo. These islands were opened during the Seven Year Plan.
- o The first all-native Local Spiritual Assembly in Sabah, East Malaysia, comprised of members of the Rungus tribe, was elected in Bintasan.
- o The islands of Delft and Mannar were opened in Sri Lanka.
- o Singapore has established the total number of Local Spiritual Assemblies possible.

Australasia:

- o Local Assemblies were formed on Rota and Tinian in the Northern Mariana Islands. "These remote islands posed a formidable teaching challenge, however, through the sacrifices of many travelling teachers and pioneers, the goal has been won."
- o The first Local Spiritual Assembly of the Eastern Solomons was established in the Outer Islands.
- o The Chatham Islands were opened during the Plan.

Europe:

- o The first Local Assembly in the German-speaking part of Belgium was formed in Eupen.
- o A Local Spiritual Assembly was formed in Rovaniemi, Finland, "The Gate of Lapland", for the first time.
- o The Local Spiritual Assembly of Bremerhaven in a remote area of north Germany was established through long years of labour.
- o The island of Corfu, Greece was opened in March 1983.
- o The first Local Assembly in Liechtenstein was established in Vaduz in June 1984.
- o In Moldavia, a local believer declared his faith in Bahá'u'lláh.
- o The first Local Spiritual Assembly of Torrevieja, Spain was established; seven of its members are Gypsies. The Local Assembly of Loja formed subsequently in that country also has a majority of Gypsy members.

8. COMMEMORATIONS OF THE PASSING OF THE GREATEST HOLY LEAF

The Bahá'í world was filled with awe and love as it became acquainted with and learned more about the life of the Greatest Holy Leaf during the commemorations in 1982 of the Fiftieth Anniversary of her passing. The compilation issued by the Universal House of Justice of her own writings and of others about her, the articles devoted to her life which were published in nearly all Bahá'í newsletters, and the commemorative meetings held on all five continents inspired the friends to greater dedication and service to the Cause in memory of this immortal heroine of the Bahá'í Dispensation. In addition to the five International Conferences and their satellites which were dedicated to her memory, reports were received of many commemorative events, including several teaching projects.

9. FIVE INTERNATIONAL CONFERENCES - 1982

These five international conferences dedicated to the memory of the Greatest Holy Leaf were attended by over 16,000 believers from all parts of the world.

Place and Date	The Hand of the Cause of God Representing the Universal House of Justice	Number Attending
Dublin, Ireland 27-29 June	Collis Featherstone	1,900 from 60 countries
Quito, Ecuador 6-8 August	Paul E. Haney	1,450 from 43 countries
Lagos, Nigeria 19-22 August	John Robarts	1,100 from 90 ethnic groups
Canberra, Australia 2-5 September	Ugo Giachery	2,400 from 45 countries
Montreal, Canada 2-5 September	Amatu'l-Bahá Rúḥiyyih Khánum	9,400 from 101 countries (all 5 continents)

The spirit generated by these historic conferences stimulated and galvanized to greater action thousands more in a number of highly successful satellite conferences. A summary of these developments follows.

In Europe, all hearts rallied to respond to the call of the Universal House of Justice for spiritualization of the community and intensified personal teaching. A steady stream of messages from Counsellors, National Spiritual Assemblies and even local communities has been received at the World Centre recording the European acceptance of the challenges raised in Dublin.

Throughout Latin America stunning success was achieved by the "Trail of Light", a project surrounding the Quito Conference in which ten indigenous North American Bahá'is travelled and taught in Mexico, Belize, Costa Rica, Guatemala, Honduras, Panama, Bolivia, Chile, Peru, and Ecuador, ending their journey at the Montreal Conference. Performing tribal dances for large audiences, inspiring and forging bonds of love with indigenous believers, and achieving unprecedented publicity for the Faith, they truly blazed a trail of light across the Americas that augurs well for the fulfilment of the Master's prophecy concerning the destiny of American Indians in the spiritual awakening of the continent. Satellite conferences which shared the enthusiasm of Quito and also emphasized native participation were held in Costa Rica, Bolivia, Belize, Paraguay, Uruguay, Nicaragua, Panama, Suriname and French Guiana, the French Antilles, Bermuda, Barbados, and Haiti.

In Africa, five official satellite conferences, attended by the Hand of the Cause of God William Sears, echoed the "radiant love" of the Lagos Conference with a "unity, not of sitting together, but of hearts loving". All the major ethnic groups in southern Africa were represented at the conferences in South Africa, Bophuthatswana, Transkei, and Namibia. Most of the believers at the conference in Nairobi, Kenya, were from rural areas, including many women and children, and friends from Egypt, Tanzania, and Uganda.

Nigeria's neighbours also took advantage of the activity in Lagos: Benin held five satellite conferences, attended by 200 believers from 25 localities; as a result of these conferences and the efforts of numerous visitors a 12 percent growth in the Bahá'í population was recorded. Togo, Ghana, the Central African Republic, and Senegal also held satellite conferences. Several teaching projects were organized in Nigeria for conference visitors; in one of these projects 255 believers were enrolled and five Local Spiritual Assemblies were formed in one week.

In North America, the Third Continental Indigenous Council on the Blood Reserve in southern Alberta, one of two auxiliary conferences held in conjunction with the Montreal Conference, was attended by 446 people representing 60 Indian tribes and ten countries. The Council was honoured by the presence of the Hand of the Cause of God Amatu'l-Bahá Rúḥíyyih Khánum and thrilled by the "Trail of Light" members who recounted their experiences with their indigenous brothers and sisters in Central and South America. The Seventh Annual Conference of the Association for Bahá'í Studies was also held immediately preceding the Montreal Conference, with more than 650 Bahá'ís participating. Many topics, including Bahá'í contributions to international development, were discussed. Seven satellite conferences were held in the Bahamas to share the inspiration of the Montreal Conference.

In the Pacific, teaching throughout the islands was undertaken by participants in the Canberra Conference while travelling to and from Australia. A large contingent from Japan attended the Conference and some remained for a teaching trip in Australia, demonstrating their awareness of the spiritual axis described by the Guardian and emphasized by the Universal House of Justice in its message to the Conference. Forty overseas travelling teachers taught throughout Australia in the five months preceding and following the Conference.

10. INTERNATIONAL PIONEERS AND TRAVELLING TEACHERS

A. International Pioneering Goals

The devotion and hard work of believers who have left their homes to promote the Faith continue to be essential factors in its growth. During the course of the Seven Year Plan the Universal House of Justice issued four different international pioneering calls and one supplementary call for the third phase. The first phase called for 419 pioneers world-wide, of which 189 posts were identified as having high priority for settlement. To assist with the early fulfilment of these objectives specific national communities were called upon to raise a required number of pioneers. The second phase called for 286 pioneers, some of which were restatements of the original 419. Others were new posts. In November 1981 the House of Justice called for 264 pioneers to settle in specific goal areas. Again some of the 264 were new posts and others were restatements of the Riḍván call. At the opening of the third phase, Riḍván 1984, a call for 298 international pioneers was raised. This new call relieved the National Spiritual Assemblies of their earlier unfilled objectives. An increasing number of the Third World countries were included in the list of sending national communities having the primary responsibility for fulfilment of the Plan's objectives. In October 1984 this call was further supplemented by an additional 88 objectives, and eventually the total was raised to 391 for the duration of the Plan.

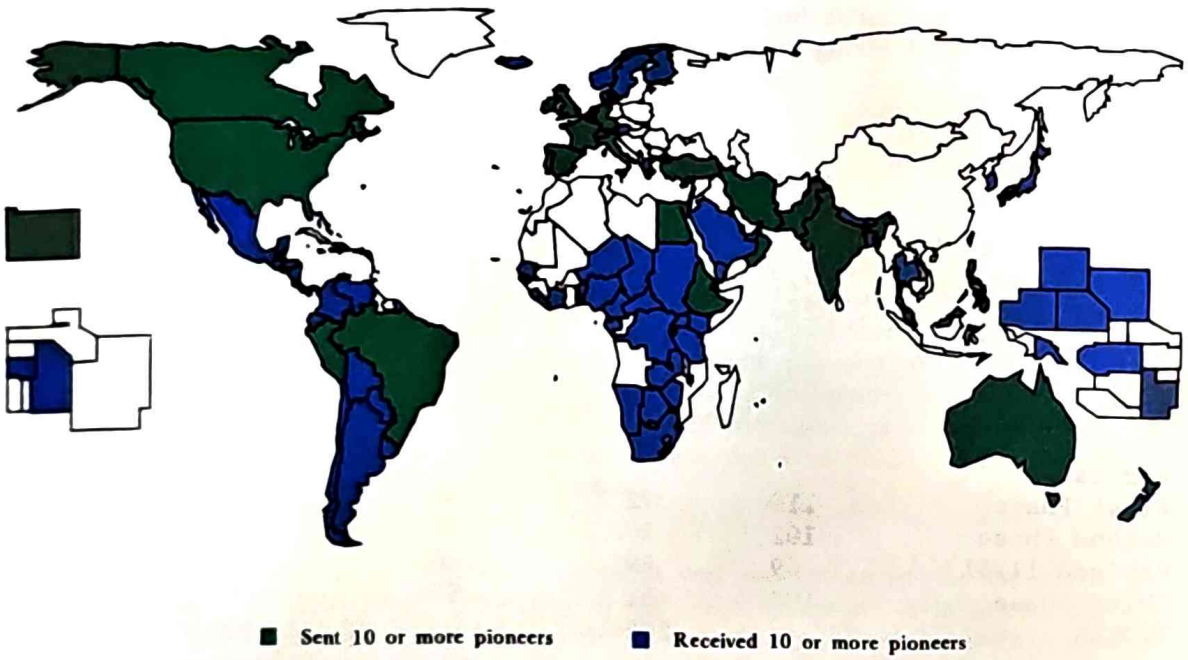
In response to these calls, a large number of believers have arisen and settled in various foreign lands, thus fulfilling the objectives of the Plan. A total of nearly 3,700 pioneers who filled specific goals are still at their posts. African, Asian, and Latin American believers in increasing numbers have pioneered to neighbouring countries. More youth are pioneering than ever before. Another trend is that some believers arise to pioneer for a fixed period of time, many of them youth who later continue their education.

A summary of the goals and achievements of the Seven Year Plan is provided in the following table. The supplementary call of October 1984 is included in the third phase figures. The "overfilled" column represents the number of pioneers who have settled in a given country either in excess of a specific goal or unrelated to any stated goals. The last column, namely, "Total Settled", reflects the number of pioneers who settled during the given phase and are still at their post.

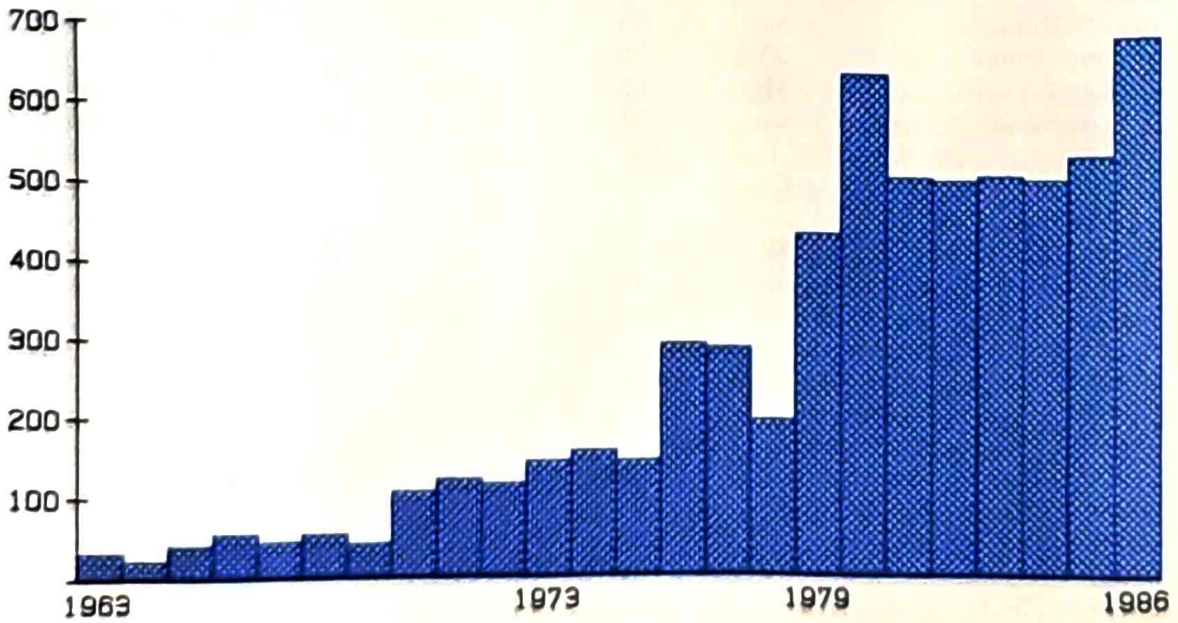
	Goal	Achieved	Outstanding	Overfilled	Total Settled
World Totals					
First Phase	419	283	136	845	1,128
Second Phase	286	154	132	167	321
Revised 11/81	264	132	132	957	1,089
Third Phase	391	224	167	932	1,156
TOTALS		793		2,901	3,694
Africa					
First Phase	119	72	47	94	166
Second Phase	102	50	52	30	80
Revised 11/81	69	29	40	219	248
Third Phase	108	51	57	201	252
TOTALS		202		544	746
Americas					
First Phase	133	104	29	237	341
Second Phase	72	53	19	47	100
Revised 11/81	36	18	18	245	263
Third Phase	98	68	30	208	276
TOTALS		243		737	980
Asia					
First Phase	54	38	16	168	206
Second Phase	20	10	10	26	36
Revised 11/81	31	21	10	188	209
Third Phase	47	31	16	189	220
TOTALS		100		571	671
Australasia					
First Phase	52	17	35	5	22
Second Phase	69	30	39	9	39
Revised 11/81	87	44	43	38	82
Third Phase	80	36	44	77	113
TOTALS		127		129	256
Europe					
First Phase	61	52	9	341	393
Second Phase	23	11	12	55	66
Revised 11/81	41	20	21	267	287
Third Phase	58	38	20	257	295
TOTALS		121		920	1,041

B. Distribution of International Pioneers

These 3,694 international pioneers have originated from 125 countries and settled in 182 countries. Of the total 125 sending countries, 14 have sent over 30 pioneers who are still in the field, while 15 more countries have sent between 10 and 30 pioneers. Well over 1,900 of these pioneers are of Persian background, with another 900 and 200 being American and Canadian, respectively. Of the total 182 receiving countries, 44 have received at least 30 pioneers, while 62 countries have received between 10 and 30 pioneers each. The following map shows those countries which have sent or received at least 10 pioneers.



The following graph shows the number of international pioneers who have settled in each year and are still at their posts.



Listed below is the number of countries which, during the Seven Year Plan, have sent or received pioneers who are still in the field.

	No. of pioneers Less than 10		No. of pioneers Between 10 and 30		No. of pioneers Over 30	
Continent	Send.	Rec.	Send.	Rec.	Send.	Rec.
Africa	35	31	2	20	1	6
Americas	24	11	3	18	2	14
Asia	16	10	3	11	5	10
Australasia	12	13	0	6	3	3
Europe	9	11	6	7	4	11
World	96	76	14	62	15	44

C. Travelling Teaching

Travelling teachers also contributed greatly to the progress of the Cause; over 10,000 teaching trips were made during the Plan. Among the many hundreds of believers who arose to perform this valuable and exciting service are believers who devoted a large part of the past seven years to travelling for the Faith. Although it is not possible to list them all by name or to discuss their many outstanding accomplishments, the Bahá'í world owes them a huge debt of gratitude.

11. BORDER TEACHING

An important feature of the Seven Year Plan has been the cooperative efforts throughout the Bahá'í world in nationally-organized teaching projects - projects taking place at least in part outside the country of origin. The Universal House of Justice assigned goals to 55 National Spiritual Assemblies urging them to make plans for border teaching. By the completion of the Plan 78 Assemblies had taken the initiative to organize teaching campaigns with other national communities. Some countries formed Border Teaching Committees which organized periodic teaching tours when volunteers were available. This approach was common among the islands of the Caribbean and the South Pacific and in Asia, where inveterate travelling teachers would tour many countries, giving firesides, public lectures and press conferences over the course of several months.

Other countries, such as Colombia and the United States, undertook border teaching projects which were organized through consultation with sister Assemblies. The Enoch Olinga Project in South America operated from 1980 to 1983. This project, jointly sponsored by the National Spiritual Assemblies of Ecuador and Colombia, brought over 1,000 new believers to the Faith in its first month and served to open 25 new communities and to bring the Cayapa Indian tribe closer to the Faith. The National Spiritual Assembly of the United States conducted regular projects along the southern border with Mexico, resulting in the enrolment of more than 200 new believers and the formation of two new Local Spiritual Assemblies. Along the United States' northern border with Canada, the most notable of a long list of activities are joint projects on the Blood Reserve in Canada and the Grand Portage Ojibway Reservation in Minnesota that resulted in 37 enrolments in Canada and more than 100 in the United States.

Just as the indigenous peoples throughout the Americas are grouped across international borders, so too are the tribes in Africa linked across borders. Unfortunately, travel in Africa is often difficult and expensive. Despite the hardships, however, the African believers have found ways to gather together. When a Swedish pioneer and his family were forced to leave Chad, they moved to the Central African Republic, where a teaching position became available near the Chadian border. Having left his motorcycle in Chad, the pioneer for four days rode his bicycle the 210

kilometres from Ndélé in the Central African Republic to Chari in Chad. After his motorcycle arrived he set off through many villages, opening up six new ones to the Faith and enrolling 57 new believers. The cooperation between the two countries for border teaching still continues. The National Spiritual Assemblies of Zimbabwe, Swaziland, and Malawi reported good success in their goal to "continue to expand and consolidate the Bahá'í community in Mozambique in preparation for the formation of its National Spiritual Assembly", despite the political situation in that country which made teaching work impossible for the Bahá'ís of Malawi. As a result of these efforts, the friends in Mozambique were able to form their National Spiritual Assembly at Riḍván 1985.

Participants from several West African countries attended an inter-regional conference in Ouagadougou, Burkina Faso (formerly Upper Volta) in 1980. Afterwards the Bahá'ís of Ghana sent a group of travelling teachers across the border into Burkina Faso, leaving four new Local Spiritual Assemblies when they returned home one week later. Then for the first time, in 1982, a group of Bahá'ís from Burkina Faso went to Ghana to teach. They spent some time in a village inhabited entirely by Bahá'ís and left feeling encouraged by a new vision of what teaching could be like. Similar mutual teaching occured among the friends in Kenya, Uganda and Tanzania, and between Senegal and The Gambia.

The ease of crossing western European borders has facilitated an increased cooperative effort on the part of many National Spiritual Assemblies there. Sometimes this cooperation has been undertaken by individuals, with encouragement from the National Spiritual Assembly, as in the participation by people from both sides of the border in summer schools in Northern Ireland. At times the cooperation has required minimal organizational effort, such as the teaching of Greenlandic fishermen when they dock in Iceland. At other times, careful planning and much organization were required. This was particularly evident in Scandinavia, where the National Spiritual Assemblies of Norway, Finland, and Sweden organized annual schools held during midsummer. Following these schools, there were proclamation events for the Swedish minorities in Finland and the Finns in Sweden; tri-national teaching trips among the Samé people (Lapps) in the northern reaches of Scandinavia; and frequent teaching trips from country to country. In June 1981, 60 youth from Denmark, Finland, Greenland, Norway, and Sweden gathered in Torsby, Sweden for a youth conference. After a 24-hour prayer session for the Bahá'ís in Iran on the day of the Ascension of Bahá'u'lláh, 22 of these youth went travelling teaching through all the countries represented at the conference. The relatively free borders in western Europe have also allowed for cross-border teaching in areas which would otherwise be difficult of access, such as Corsica and Sardinia from Italy and France, or to Malta and San Marino from Italy. The Italian National Spiritual Assembly also took advantage of a Government-organized cultural exchange programme and sent a Bahá'í, a university professor, to Albania.

The proliferation of border teaching activities during the Seven Year Plan has enabled the Faith to grow in areas that are relatively inaccessible; it has increased the capacity of National Spiritual Assemblies to coordinate their activities for the advancement of the Faith; and, perhaps most importantly, it has demonstrated the power of the Faith to overcome man-made boundaries which separate mankind. The border between Kenya and Tanzania was for some time officially closed, but the police gave permission for Tanzanian believers to cross in order to attend a Bahá'í conference. The importance of such examples of international Bahá'í unity was demonstrated when a member of the European Parliament made an unexpected courtesy call on the North Sea Border Conference in Felixstowe, England, in November 1981, where participants from the United Kingdom, Belgium, and the Netherlands were gathered together. The parliamentarian commented that he and his colleagues spent their time trying to break down borders, and that it was gratifying to find a group of people who were having success in working together in this way. He asked for a report of the Conference.

12. TEACHING PROJECTS AND TEACHING CONFERENCES

The heroic fortitude of the believers in Iran and the example of their sacrifices have motivated much of the teaching work of the Seven Year Plan. Around the world, Bahá'ís, local communities, and teaching committees dedicated their efforts to the memory of the martyrs: 38 National Spiritual Assemblies organized national teaching campaigns; 29 organized teaching projects that were specifically dedicated to the friends in Iran. In Chad, a teaching and deepening campaign of this kind in 1984 lasted for 123 days, resulting in over 200 new believers and the formation of more Local Spiritual Assemblies.

"We Cannot Fail Them", a teaching campaign based on the statement of the Universal House of Justice that sacrificial action in teaching and promoting the Cause must follow each instance of persecution, has won great victories in 20 countries in Central and South America and the Caribbean. The goals of the campaign are to enrol new believers, raise up indigenous teachers, and strengthen Bahá'í communities.

The Olinga Project, sponsored by the Continental Board of Counsellors in Africa, has focused on giving the believers a sense of Bahá'í identity and commitment by increasing their awareness of the spiritual teachings of the Faith and of the importance of these teachings in their lives. By spiritualizing the friends and their communities an atmosphere was created in which teaching and deepening activities have flourished. As these activities continue, exciting results, even entry by troops, can be expected. Olinga Project activities have taken place in many countries in Africa.

Among the most significant travelling teaching activities of the Seven Year Plan has been the "Trail of Light", an exchange of teaching visits among the indigenous peoples of the Americas.

Conferences to stimulate and promote teaching activity are an almost universal fixture of Bahá'í community life: 129 National Spiritual Assemblies organized 2,755 teaching conferences during the Plan. The total number of Bahá'í teaching conferences exceeded the total number of days in the Seven Year Plan!

The following table shows the number of teaching projects and teaching conferences on each continent and the number of National Spiritual Assemblies organizing these activities.

	Teaching Projects		Teaching Conferences	
Continent	National Assemblies	No. of Projects	National Assemblies	No. of Conferences
Africa	11	12	37	754
Americas	29	73	40	662
Asia	5	39	18	784
Australasia	6	12	16	335
Europe	9	9	18	220
World	60	145	129	2,755

13. LARGE-SCALE ENROLMENTS

As the Universal House of Justice indicated in its Riḍván message of 1984, enrolments on a large scale will be the inevitable consequence of the world-wide sympathy aroused by the sufferings of the believers in Iran. Although few communities experienced large-scale enrolments during the Plan, the striking similarities among the ones that doubled their Bahá'í population during this period suggest the elements which are the prerequisites for this important development.

One National Spiritual Assembly that reported great expansion during the last years of the Plan described the believers as having a strong desire to teach, to obey the institutions and to fulfil the goals. The ongoing execution of ambitious, long-term teaching projects characterized both the community with the highest number of enrolments - India with 292,000 new adult believers - and the community of more than 1,000 believers with the highest growth rate - Honduras - which increased its Bahá'í population eightfold during the Plan.

Almost every national community which increased its number of believers by at least 100 percent during the Plan specifically noted the importance of local initiative to their teaching success. In the Central African Republic, most of the 4,500 new believers resulted from locally organized teaching projects; one-third of the Local Spiritual Assemblies organized their own teaching activities. The National Spiritual Assembly of Ghana reported that the believers had, more than ever before, arisen to undertake expansion and consolidation work. "Some, on their own initiative, have been able to form Local Spiritual Assemblies. Some friends have sacrificed time, energy, leisure and money for the advancement of the Cause." In Benin, the winning of the teaching goals was well in sight after the Lagos Conference when increased confidence and interest in teaching were manifested by the 200 believers from Benin who had participated. In Australia, another nation where the number of believers more than doubled during the Plan, the National Spiritual Assembly noted that the friends had "taken up the spirit of enterprise". Bahá'í youth in Brazil who spent their vacations teaching the Faith were largely responsible for the 13,000 enrolments there; the National Spiritual Assembly estimates that 80 percent of teaching trips were made by youth. Village teaching teams of local believers were organized in Guyana and were able to maintain continuous teaching activities; their efforts, as well as teaching initiated by Local Spiritual Assemblies, individuals and teaching committees resulted in a three-fold increase in the number of believers in Guyana.

Production and effective distribution of literature in vernacular languages are reported as another common characteristic of the Bahá'í communities which have grown substantially since 1979. The National Spiritual Assembly of Ghana reported that the believers "thirst for Bahá'í literature; this has led to the constant scarcity of literature, especially prayer books in the bookshop". The highly successful teaching activities in Sierra Leone, Benin, Chad and Brazil were fuelled by infusions of Scripture in the indigenous languages. In Malaysia, where over 13,000 new believers have been enrolled during the Plan, a wide variety of correspondence courses, deepening institutes and other activities focus new Bahá'ís on teaching and serving the Faith. Enrolled believers are immediately provided with literature and a prayer book.

The following 22 national communities, with each having at least 500 believers, more than doubled their adult Bahá'í population during the Seven Year Plan. As Bahá'í communities continue to expand their vision of the potential of the Cause, foster a sense of responsibility for teaching among individuals, and supply the motivation for teaching through an adequate provision of Bahá'í literature, the number of communities that grow substantially will also increase.

Australia	144%	Honduras	452%
Bangladesh	182%	Hong Kong	111%
Benin	111%	Malawi	153%
Brazil	129%	St. Lucia	192%
Cape Verde	1567%	Sierra Leone	252%
Central African Republic	102%	Singapore	131%
Chad	250%	Sudan	190%
Dominica	524%	Suriname	146%
Ghana	138%	United Arab Emirates	150%
Guinea Bissau	2142%	Vanuatu	218%
Guyana	213%	Zimbabwe	103%

14. ENCOURAGEMENT OF INDIVIDUAL TEACHING

Throughout the Seven Year Plan, 77 National Spiritual Assemblies were encouraged to urge individual believers in their communities to adopt personal teaching goals. By the end of the Plan, 34 countries had reported successes in this area. The National Spiritual Assemblies of Malaysia, Sweden and the United States each made available a book about personal teaching. Eight National Spiritual Assemblies sought to inspire the hearts of the friends with stories of successful teaching endeavours which were published in bulletins, newsletters, and Feast Letters. Sixteen communities carefully fostered grassroots involvement using summer schools, institutes, and conferences where the friends gathered to discuss effective teaching. After a systematic course for ten of the friends in Cameroon, one offered to pioneer and the others did travelling teaching.

Half of the communities that achieved this goal mentioned the involvement of Local Spiritual Assemblies in encouraging the friends to arise and teach. The Auxiliary Board members and their assistants have joined with Local Spiritual Assemblies to develop local initiative. Local teaching activities the world over quadrupled during the Plan. (Details are provided in Section III.5.I.)

	Encouragement of Individual Teaching		Local Assembly Teaching Activities	
Continent	NSAs with Goals	Achieved	1980	1986
Africa	38	15	155	1,980
Americas	15	7	768	1,817
Asia	12	6	127	1,033
Australasia	2	2	194	352
Europe	10	4	216	517
World	77	34	1,460	5,699

This subject was a common theme in the analyses by National Spiritual Assemblies of their own strengths and weaknesses. Many wrote that a lack of a sense of responsibility for the Faith had retarded the progress of their communities; others cited the strong desire of the friends to serve as teachers as one of their greatest assets.

15. DIVERSITY OF THE BAHÁ'Í COMMUNITY

Teaching among indigenous peoples, minorities, and other target populations has added to the diversity of the Bahá'í community. Members of more than 300 ethnic groups which had not previously been represented in the Bahá'í community have been enrolled during the Seven Year Plan, bringing the total number of ethnic groups [some of whose members have embraced the Faith] to over 2,100. A distinguishing feature of the Plan has been the degree to which members of minority groups have seized the initiative in spreading the Faith and in consolidation work. The success of the Bahá'í community in reaching out to and integrating the forgotten and downtrodden peoples of the world, and in drawing out their potential, is a convincing proof of the vitality of the Cause - an aspect of the Bahá'í world which the Universal House of Justice specifically presents as a model in "The Promise of World Peace".

Almost all National Spiritual Assemblies were assigned goals to increase the diversity of their Bahá'í communities. One hundred two teaching projects designed to attract target populations were undertaken by 31 National Spiritual Assemblies. The number of these projects world-wide grew from five a year during the first phase of the Plan to an average of 19 a year during the second and third phases. Other approaches to this goal included appointing special teaching committees, producing

Bahá'í publications in a greater variety of languages, and inviting travelling teachers who had special ability and experience in teaching the target groups. The number of summer schools for minority groups or indigenous peoples also increased significantly during the course of the Plan: an average of 20 such schools was held annually during the first phase; 22 a year during the second phase; and an average of 32 was held during each year of the third phase. A total of 169 summer schools especially for target populations were organized by 21 National Spiritual Assemblies. Bahá'í gatherings organized by and for minority populations, following the pattern of the Indigenous Councils in North America, have also increased during the Plan. The following table shows the number of teaching projects and summer schools directed towards target populations for each continent.

Continent	NSAs Organizing Teaching Projects	No. of Teaching Projects	NSAs Organizing Seasonal Schools	No. of Seasonal Schools
Africa	NIA	NIA	1	1
Americas	17	48	9	87
Asia	3	29	4	64
Australasia	4	14	4	7
Europe	7	7	3	10
World	31	98	21	169

Outstanding success has been realized among the American Indians. The National Spiritual Assembly of the United States reported that "a major achievement has been the increased activity among the Native Americans which has reached a new level of sustained intensity", with activities continuing from the Continental Indigenous Council/Pow Wow at the House of Worship in July 1980 through teaching projects which were still in progress at the end of the Plan. Many national communities organized long-term teaching projects such as the Jaguar Project in Mexico, a six-month project among the Guajira and Guajibo tribes in Venezuela, the Olinga Family Project in Belize, the Enoch Olinga Project in Ecuador, and the Amoz Gibson Project in the United States. Each of these projects has contributed significantly to the propagation of the Faith among Indians. There were also more than 45 smaller teaching projects lasting less than one week.

The most spectacular Native American teaching project during the Seven Year Plan was the Camino del Sol (Trail of Light). The project began when an international team of American Indian and Eskimo believers from Alaska, Canada, and the United States divided into two units which visited Belize, Mexico, Costa Rica, Guatemala, Honduras, Panama, Bolivia, Chile, Peru, and Ecuador, reuniting and performing at the International Conferences in Quito and Montreal. The teams succeeded brilliantly, travelling from the Arctic Circle, through the plains and deserts, into the mountains, and up the Amazon River, galvanizing native believers all along the way, some of whom had never known of the existence of Indian Bahá'ís outside their own small communities. The impact of the Trail of Light was so great that a group of Indians from South America was assembled and sent north through Mexico, the United States, Canada, and Alaska, reciprocating the spiritual energies which had been spread among native friends in the south. Usually beginning with a few days of intense spiritual preparation, each team would travel for months at a time, often attracting crowds of more than 200, usually young people and students. The unprecedented media coverage generated by the group in every country on the tour included television shows, radio broadcasts, and feature articles in newspapers. On at least one occasion (in Colombia) the Trail of Light was able to reach people who, until they came, had been unapproachable by Bahá'ís because of cultural protectionism. The Trail of Light showed Bahá'u'lláh's teachings in action; a handful of His followers from remote mountain villages and desert wastelands joining together and influencing a whole continent.

In Europe, long-standing efforts to reach the Romany and Samé peoples continue, and the number of believers from these backgrounds has increased, despite the difficulties in teaching and consolidation created by their nomadic way of life. Joint teaching trips in Lapland and translations into the Samé language have resulted from coordinated efforts by the Assemblies of Norway, Finland, and Sweden. Denmark and Iceland responded to the goal to teach Greenlanders and residents of the Faeroe Islands by sending travelling teachers; the Danes have also had success in teaching Greenlanders resident in Denmark. In addition to these native peoples, teaching efforts continue among guestworkers, foreign students, refugees, and people from overseas territories such as the Netherlands Antilles, Suriname, and South Molucca.

Teaching projects for target populations in Asia have included not only the Amoz Gibson Project in the Yercaud tribal district of India but similar projects in the Wynad tribal district in Kerala State, and in South Bihar and Orissa; as well as consolidation projects in the tribal districts of Dang and Jhabua. Approximately one-sixth of the believers in Malaysia are members of minority groups. Summer schools, institutes, and other gatherings there are conducted in the language of each group. A special effort to provide Bahá'í materials and experiences in Iban has been made during the Plan in support of the goal to spread the Faith among members of the Iban community. In conjunction with Bahá'ís in Brunei, Holy Writings, prayers, and deepening materials have been made available to the tribal believers in their own language, and they have been encouraged to teach others of their own tribe.

Recognizing that the business and professional classes were not significantly represented in their communities, many National Spiritual Assemblies organized committees of Bahá'í professionals who met together to discuss ways of bringing the Faith to the attention of their colleagues. Associations of Bahá'í businessmen, doctors, lawyers, and educators focused the attention of these believers on the relevance of the teachings to their work, and fostered successful individual teaching efforts.

Reaching Chinese-speaking people, who constitute the largest single population group in the world, has received special emphasis during the past seven years. For the first phase of the Plan only Singapore, Taiwan, and Malaysia received goals concerning teaching Chinese people; during the second phase an additional 14 National Spiritual Assemblies in Asia, Australasia, the Americas, and Africa were given such goals, and the goal was extended to 17 additional National Spiritual Assemblies, including five in Europe, during the third phase. An International Chinese Teaching Committee was appointed by the Universal House of Justice in July 1981 to assist National Spiritual Assemblies to teach Chinese people, to develop Chinese Bahá'í teachers and encourage travelling teaching among national communities with large Chinese populations, and to develop programmes for enrolling and deepening the Chinese. Highly successful teaching trips in many countries have been arranged by this Committee.

Bahá'ís who are members of minority groups or other target populations have joined, and in some cases taken over, the front ranks of the teaching and administrative work of the Faith. The Trail of Light is an excellent example of this important trend; the indigenous staffs of the Bahá'í radio stations are another. The teaching efforts in Burkina Faso among indigenous people culminated with the participation of 19 native believers in the first project of that country to be entirely directed by local Bahá'ís. Since then, the indigenous friends have begun to take part in many activities of the Faith, especially the teaching trips and consolidation. The experience of New Zealand is typical. After concerted efforts to teach Maoris, the growing enrolments among those people allowed for further efforts by the Maoris themselves. This in turn has led to substantial enrolment increases, which have then led to the execution of more plans and a growing confidence of Maori and Polynesian believers to accept responsibility in the teaching and administrative fields.

The Pygmies of the Bahá'í community near Goma, Zaire, who have been motivated as Bahá'ís to uplift themselves, to build homes, to make their living at least partly by farming rather than by hunting only, and to learn to read, have astonished their fellow citizens. A succession of Government officials have visited to observe the development of the Bayanda, as the Pygmy Bahá'ís have named themselves. On a recent visit to the Bayanda Bahá'í area, the Commissioner of Social Services of Zaire promised to provide the Bahá'ís with identity cards, an evidence of citizenship which the Pygmies have not received before, and to provide them with more land so that they could continue to enhance the dignity of their lives. He expressed the Government's desire for the Bahá'ís to undertake similar projects among other Pygmies in Zaire.

The Mangyan Bahá'ís of the Philippines are another minority group which has excelled in service to the Faith. The establishment of tutorial schools among them has led to strong local support for the Faith, capable Local Spiritual Assemblies, and the highest rate of enrolments in the Philippines. A long-term goal is to begin an agricultural-vocational technical primary and high school, primarily serving the Mangyan believers and taught by the Mangyans themselves. Nineteen young Mangyans are already receiving education in a Second Parent Programme - ten students in elementary and nine in high school. The National Spiritual Assembly has adopted the ambitious goal of teaching the Faith to the entire Mangyan tribe, estimated to be more than 370,000 persons.

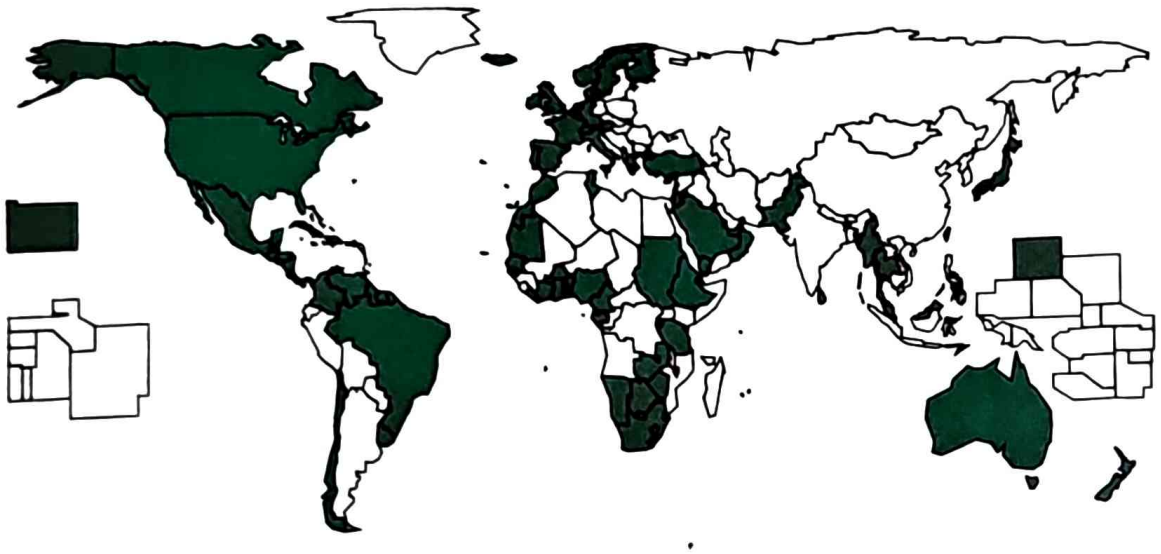
CHAPTER III

The Growing Maturity of Bahá'í Institutions

The continued organic growth towards maturity of the institutions of the Cause has been a hallmark of the Seven Year Plan. As Bahá'í communities around the world strove to defend their brethren in Iran and to win the challenging goals of the Plan, they discovered, to a greater degree than ever before, the inherent strengths and capacities of the Bahá'í Administrative Order. The concrete evidence of this profound development can be seen in the attainment of financial self-sufficiency by a majority of National Spiritual Assemblies; in the conscious movement towards self reliance in teaching and administration through special programmes and the encouragement of homefront pioneering; in the development of necessary skills for registering births, marriages and funerals, and other records of their communities; in the outstanding and unprecedented development of Local Spiritual Assemblies; in the acquisition and maintenance of local and national properties; and in the progress made in obtaining further legal recognition of the Faith. The status and recognition which will eventually come to Bahá'í institutions when their unifying and energizing capabilities are applied to the problems of society are already foreshadowed by the accomplishments of some national communities.

1. FINANCIAL SELF-SUFFICIENCY

The attainment of financial self-sufficiency by many National Spiritual Assemblies during the Seven Year Plan is a clear indication of the growing maturity of Bahá'í institutions. Having identified an urgent need for Bahá'í communities to achieve financial independence from the Bahá'í International Fund, the Universal House of Justice included self-sufficiency among the world-wide objectives of the Plan, and specific goals for it were assigned to 71 National Spiritual Assemblies. This goal was considered to be achieved when National Spiritual Assemblies met all their own regular operating expenses, even though special funds such as literature subvention or inter-Assembly assistance for specific projects might still be received. During the course of the Plan, 59 national communities became financially self-sufficient, and 19 others substantially reduced their dependence on the Bahá'í International Fund. The total number of financially independent National Spiritual Assemblies rose from 54, or 43 percent of the total, in 1979, to 113 National Spiritual Assemblies or 76 percent of the total, in 1986, as shown on the following map. This included a four-fold increase among African National Spiritual Assemblies and a three-fold increase in the Americas. The challenge now is to maintain and increase these figures.



The following table indicates the growth in financial self-sufficiency.

Continent	No. of NSAs with Goal	Dependent NSAs 1979	Dependent NSAs 1986	NSAs Reducing Amount of Dependency	Independent NSAs 1979	Independent NSAs 1986
Africa	32	25	11	7	9	32
Americas	20	22	9	5	11	32
Asia	8	10	5	2	15	22
Australasia	11	10	10	5	4	7
Europe	0	4	0	0	15	20
World	71	71	35	19	54	113

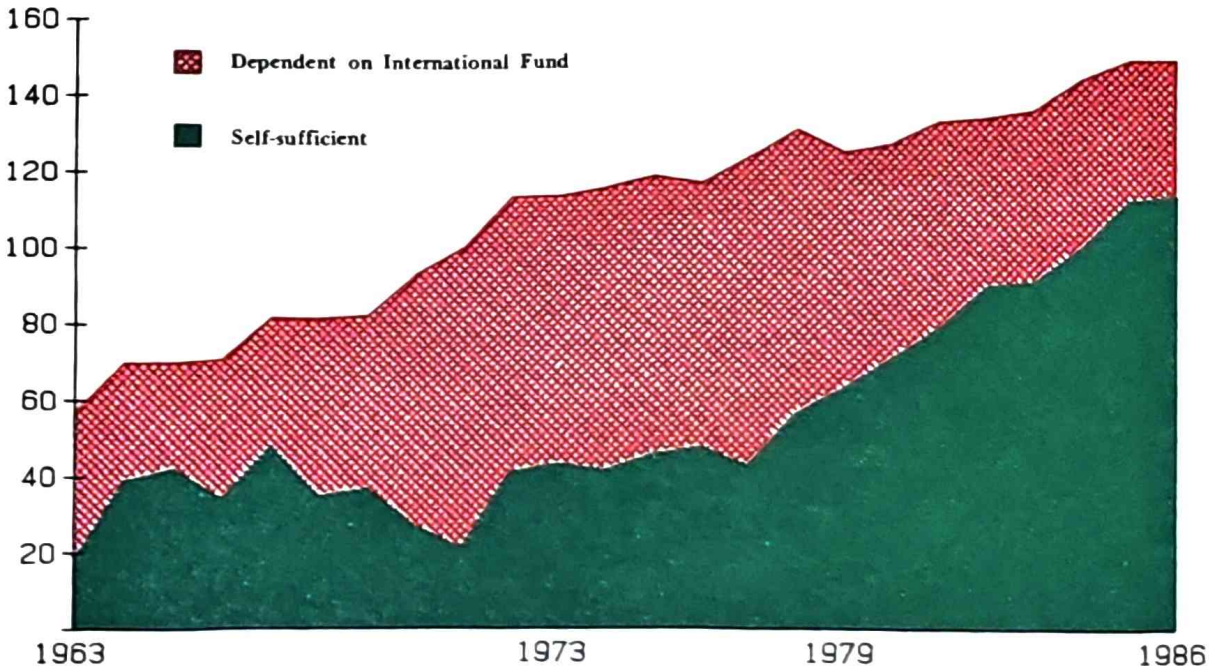
The noteworthy increase in contributions to National Funds by Local Spiritual Assemblies all over the world was an important aspect of this success. The number of Local Spiritual Assemblies contributing to National Funds rose by 86 percent, from 2,472 in 1980 to 4,596 in 1986. This included an increase of 525 percent in Africa, 34 percent in the Americas, 87 percent in Asia, 57 percent in Australasia, and 96 percent in Europe. A greater understanding of the spiritual importance of contributing, with a consequent rise in contributions from individuals, was another essential factor. As an example, the Virgin Islands reported that the number of regular contributors had grown from one percent to 25 percent of its Bahá'í community. It is interesting to note that some of the national communities experiencing the most difficult material circumstances reported increased contributions by individuals: the National Spiritual Assembly of Ghana reported that "some individuals have formed the habit of constantly contributing to the Fund, in spite of the harsh economic situation in the country," and the Philippines reported a dramatic rise in local contributions from all areas even as economic dislocation caused expenses to be higher. Argentina, Burkina Faso, and Cameroon were among other National Spiritual Assemblies that reported significantly more contributions from individual believers.

Several National Spiritual Assemblies cited the inspiration of the sacrifices of the believers in Iran as a crucial stimulus to contributions to the Fund. The practical problem of devising simple and effective means of collecting funds in very rural areas was also addressed by many national communities. In Bangladesh, clay banks were distributed to Local Spiritual Assemblies and individual believers, and money order forms were dispatched to some Assemblies. Holding meetings for

fund-raising was felt to be an effective and culturally appropriate method of encouraging contributions in Nigeria.

Financial self-sufficiency has confirmed and inspired these 113 Bahá'í communities; many National Assemblies identified attainment of independence from the Bahá'í International Fund to be one of their major achievements of the Seven Year Plan. The friends have become more aware of their own capacity through their success in this area: one national community reported that attendance at conferences went down when believers were asked to pay their own way to conferences and pay a small fee for food, but when some communities pooled resources to send representatives to a conference, attendance reached unprecedented levels. A greater sense of identity with and responsibility for the Faith has also developed: Chile reported that a proposed national budget was submitted to the delegates for their approval and support for the first time, once financial independence had been achieved.

The following graph indicates the number of National Assemblies that have attained financial self-sufficiency, and the number of national communities dependent on the Bahá'í International Fund for budgetary assistance.



2. NATIONAL PROGRAMMES FOR ADMINISTRATIVE DEVELOPMENT

Fostering a sense of responsibility for the progress of the Cause has been the theme of many special national programmes designed to improve the functioning of Bahá'í administrative institutions. Some National Spiritual Assemblies held conferences on this subject; others prepared and distributed materials on the functions of a Local Spiritual Assembly. Communities as diverse as Jamaica, Equatorial Guinea, and the Netherlands arranged for each Local Spiritual Assembly to be visited for training in consultation and administrative responsibilities. One common strategy was the appointment of a national committee responsible for Local Assembly development; several National Spiritual Assemblies reported that decentralization of planning through the appointment of regional teaching and consolidation committees had contributed to improved functioning of Local Spiritual Assemblies. The Continental Boards of Counsellors, the Auxiliary Boards, and their assistants were also actively involved in the process of education for administrative maturity. In addition to efforts aimed at strengthening local institutions, National Assemblies strove to increase their effectiveness through strengthening their own communities. In this regard, a higher level of activity and efficiency on the part

of national committees, and greater diversity in their composition were reported by many National Spiritual Assemblies.

3. HOMEFRONT PIONEERS

A highly significant achievement of the Seven Year Plan, and one that has immeasurably strengthened the foundations of the Faith in many countries, has been the settling of self-sufficient homefront pioneers in many communities that had formerly relied on pioneering assistance from outside their countries. This, perhaps more than any other achievement, reflects the increased ability of National Spiritual Assemblies to assume responsibility for teaching and deepening in their own communities. Homefront pioneers have been essential in winning the goals of every Plan since the first goals the Guardian gave to North America and Europe, and on those continents homefront pioneers continue to serve valiantly in the most remote and difficult areas. In some countries this activity received particular attention around the Riḍván period when the formation of Local Spiritual Assemblies was being considered. During the Seven Year Plan, homefront pioneering was specially emphasized for the first time in some communities through the assignment of specific goals given to 67 National Spiritual Assemblies: 33 in Africa, 25 in the Americas, six in Asia, and three in Australasia.

It is important to note that the national communities for whom the encouragement of homefront pioneering was a goal of the Seven Year Plan are for the most part agrarian nations. In these countries, moving from one part of the country to another is much less common than it is in other places; and the homefront pioneer may be the first member of his family to leave the home area to settle in an area where the culture and language are different from his own, and may need to learn a new form of livelihood if he leaves his family farm. In this context, the settlement of approximately 150 homefront pioneers in countries which had this goal can be seen as an important achievement. Twenty-eight of these pioneers helped to fill part of the 43 numerical goals assigned; the others arose in communities where the goal had been simply encouragement of homefront pioneering. Ninety-four African believers became homefront pioneers; at least 15 of these were in response to assigned goals. In Central and South America, where four National Assemblies were assigned goals for new homefront pioneers, they achieved 21. Chile, which had a goal to raise up ten homefront pioneers, finished the Plan with 14; and Peru, when called upon to foster "a large number of self-supporting homefront pioneers," wrote that 24 believers had settled in new locations by Riḍván 1985. The following table shows the reported achievements of those National Spiritual Assemblies which were assigned homefront pioneering goals; however, since many National Assemblies reported the goal to be achieved but did not report the number of homefront pioneers, the total is actually much higher.

Continent	National Assemblies with Goal	National Assemblies with Goal Achieved	Number of Homefront Pioneers
Africa	33	15	94
Americas	25	9	44
Asia	6	3	8
Australasia	3	1	2
World	67	28	148

This important and widespread trend towards self-reliance was described in a report from a country which experienced the loss of a large number of pioneers: "...when they began experiencing so much trouble and finally had to leave, the local believers unitedly arose and set their shoulders to the tasks the pioneers were forced to leave behind. They did not rely on the efforts and resources of others, but fully realizing their own responsibilities, took up the weight of teaching and consolidation. Their service and sacrifice in the path of Bahá'u'lláh have been amply

confirmed...." The courage and dedication which homefront pioneering requires in parts of the world where geographic mobility is quite uncommon releases an uplifting spiritual inspiration; several African communities consider their self-supporting homefront pioneers to be among their greatest strengths.

4. BIRTHS, MARRIAGES, AND FUNERALS

The skills which Local Spiritual Assemblies have developed during the Seven Year Plan in registering Bahá'í births, conducting Bahá'í marriages, and organizing Bahá'í funerals have been an important element in the development of these "life-giving, life-sustaining" institutions of the Cause. In assuming responsibility for maintaining records of the significant events in the life of the individual, Bahá'í Spiritual Assemblies have simultaneously prepared themselves for their role of spiritual and administrative leadership.

One hundred nineteen National Spiritual Assemblies were assigned goals to encourage Local Assemblies in this general area; 48 National Assemblies reported specific national plans or activities to accomplish the goal, while other National Assemblies incorporated the subject into broader deepening programmes. Distribution of birth and marriage certificates and log books or forms to be used to register these events was reported by 18 countries. Training in how to use the forms was also reported. Regular reporting of Bahá'í births varies widely from country to country: where the Faith is circumscribed, the friends courageously defend their right to identify their children as Bahá'ís; in other parts of the world, such as Vanuatu, the general concept of a census is entirely new and the effort to register Bahá'í children supports an ongoing Government project to encourage birth registration. Some National Assemblies have charged only selected Local Spiritual Assemblies with registering births, marriages, and funerals. This has been the case in National communities as diverse as Pakistan, El Salvador, and Kiribati, where only those Local Assemblies considered to be sufficiently mature had this task assigned them.

Registration of Bahá'í births assists National Spiritual Assemblies to keep more accurate statistics and to monitor their membership records. All National Spiritual Assemblies were encouraged to appoint Statistics Committees to assist them in the collection and tabulation of records and memberships, and many have done so. The constantly-improving quality of statistics received at the Department of Statistics is in itself a proof of the growing maturity of Bahá'í institutions.

Iceland was among the communities reporting that uncertainty about how to perform weddings and funerals had prevented local communities from assuming these functions. Most National Spiritual Assemblies offer assistance to the local communities by printing and distributing information about the marriage ceremony and Bahá'í funerals. In Costa Rica a form was designed which explained Bahá'í marriage; the form came with an attachment for parental consent. Japan distributed a printed sheet with instructions for both marriages and funerals in order to minimize the amount of work needed to prepare for each. Colombia devised a unique national programme whereby experienced teachers used dramatizations to demonstrate which institutions can help with weddings and funerals and in what way. Sixty-two communities had already been visited when the project was reported, and there were plans for further demonstrations.

Bahá'í marriages and funerals can be potent vehicles for expressing Bahá'í spiritual teachings. Several National Spiritual Assemblies in Africa noted that the importance of funerals in their society means that a significant feature of Bahá'í community life is expressed at funerals. The funerals of prominent African believers have in some cases developed into proclamation events. In 1985, the tribal elders of the Aboriginal people in Western Australia requested Bahá'ís to conduct marriages and funerals for their people, which the believers have happily accepted to do. The Bahá'ís have acquired a Land Rover to enable them to meet this request.

5. LOCAL SPIRITUAL ASSEMBLY ACTIVITIES

Promotion of the local activities which constitute the foundation of Bahá'í community life has been one of the most important objectives of the Seven Year Plan. The encouraging progress made at this level reflects a heightened awareness on the part of Local Spiritual Assemblies around the world of their sacred duties and obligations. When assigning goals for the consolidation of local Bahá'í communities, the Universal House of Justice called on the Bahá'í world to concentrate on the following activities, so vital to establishing the distinctive character of the Bahá'í way of life: communities electing their own Local Spiritual Assemblies without outside assistance, holding regular Nineteen Day Feasts and observing Bahá'í Holy Days and Anniversaries, conducting regular Local Assembly meetings, contributing to the various Bahá'í Funds, holding children's classes, having youth activities or encouraging the participation of youth in activities, having women's activities or encouraging the participation of women in activities, adopting extension teaching goals, and having local teaching and deepening activities.

At the outset of the second phase of the Plan, which spanned the period Riḍván 1981 to Riḍván 1984, consolidation goals were established for many national communities in such a way that in each succeeding year an increased number of Local Spiritual Assemblies would be conducting the various activities. This procedure of phasing the goals emphasized the necessity of nurturing local communities so that the final goals could be won gradually. Many National Spiritual Assemblies were assigned specific numerical goals for local activities while others were encouraged to increase the number of active Local Assemblies or to initiate and pursue programmes aimed at Local Spiritual Assembly consolidation.

At Riḍván 1980, the first time period for which complete world-wide reports on Local Spiritual Assembly activity are available, only 134 countries and territories reported conducting Local Assembly activities, 76 percent of the possible total. Due to the emphasis placed on the importance of fostering Bahá'í community life, that number has increased so that 179 countries or territories now report active local Bahá'í communities, a 34 percent increase. The following table shows the number of countries on each continent reporting Local Assembly activities at the beginning and the end of the Plan.

Continent	No. of Countries Reporting LSA Activities - 1980	No. of Countries Reporting LSA Activities - 1986	Percent Increase
Africa	33	51	55 %
Americas	39	44	13 %
Asia	22	31	41 %
Australasia	19	21	11 %
Europe	21	32	52 %
World	134	179	34 %

The activities emphasized by the Universal House of Justice, monitored by the Department of Statistics at the World Centre from semi-annual statistical reports submitted by National Assemblies, and for which actual numerical goals were assigned, differ somewhat from continent to continent. The few activities listed for each continent represent a minimum list, as other activities were assigned variably by country according to the needs, special circumstances, and maturity of the community.

A. World Summary of Local Assembly Activities

The character of local and national Bahá'í communities throughout the world has begun to improve due to these intensified activity levels, resulting in favourable progress towards strengthening Local Spiritual Assemblies and enhancing Bahá'í life. Local Spiritual Assemblies have demonstrated the role played by the local Bahá'í

fund-raising was felt to be an effective and culturally appropriate method of encouraging contributions in Nigeria.

Financial self-sufficiency has confirmed and inspired these 113 Bahá'í communities; many National Assemblies identified attainment of independence from the Bahá'í International Fund to be one of their major achievements of the Seven Year Plan. The friends have become more aware of their own capacity through their success in this area: one national community reported that attendance at conferences went down when believers were asked to pay their own way to conferences and pay a small fee for food, but when some communities pooled resources to send representatives to a conference, attendance reached unprecedented levels. A greater sense of identity with and responsibility for the Faith has also developed: Chile reported that a proposed national budget was submitted to the delegates for their approval and support for the first time, once financial independence had been achieved.

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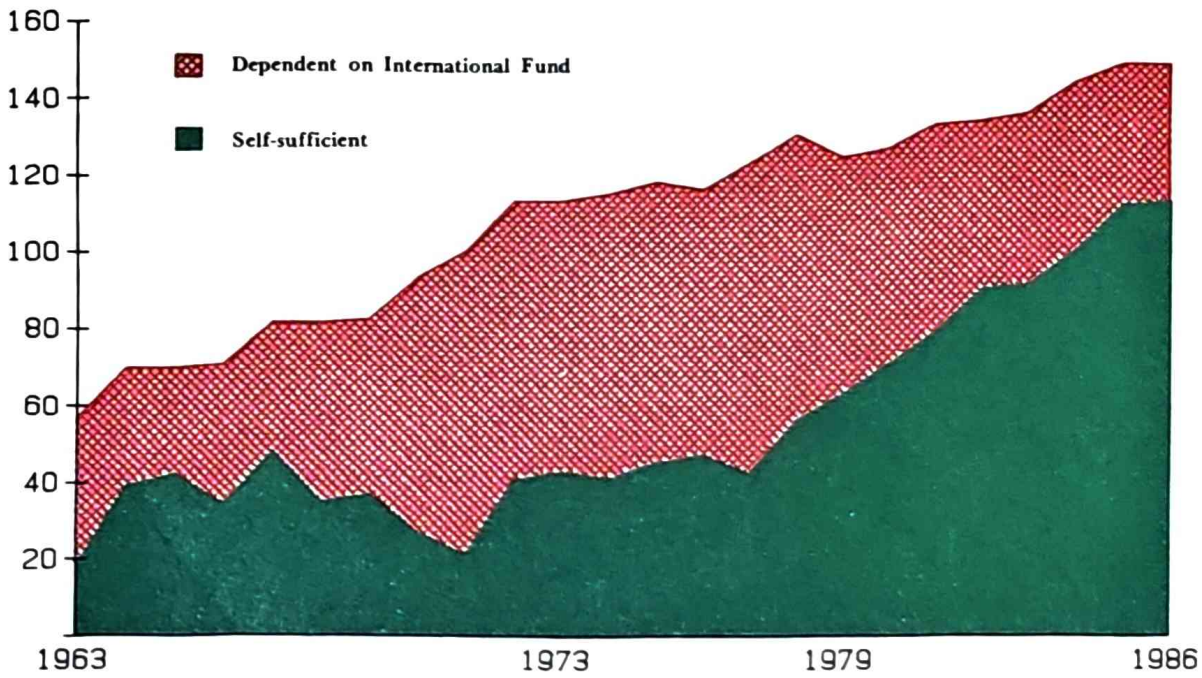

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Bahá'í marriages and funerals can be potent vehicles for expressing Bahá'í spiritual teachings. Several National Spiritual Assemblies in Africa noted that the importance of funerals in their society means that a significant feature of Bahá'í community life is expressed at funerals. The funerals of prominent African believers have in some cases developed into proclamation events. In 1985, the tribal elders of the Aboriginal people in Western Australia requested Bahá'ís to conduct marriages and funerals for their people, which the believers have happily accepted to do. The Bahá'ís have acquired a Land Rover to enable them to meet this request.

5. LOCAL SPIRITUAL ASSEMBLY ACTIVITIES

Promotion of the local activities which constitute the foundation of Bahá'í community life has been one of the most important objectives of the Seven Year Plan. The encouraging progress made at this level reflects a heightened awareness on the part of Local Spiritual Assemblies around the world of their sacred duties and obligations. When assigning goals for the consolidation of local Bahá'í communities, the Universal House of Justice called on the Bahá'í world to concentrate on the following activities, so vital to establishing the distinctive character of the Bahá'í way of life: communities electing their own Local Spiritual Assemblies without outside assistance, holding regular Nineteen Day Feasts and observing Bahá'í Holy Days and Anniversaries, conducting regular Local Assembly meetings, contributing to the various Bahá'í Funds, holding children's classes, having youth activities or encouraging the participation of youth in activities, having women's activities or encouraging the participation of women in activities, adopting extension teaching goals, and having local teaching and deepening activities.

At the outset of the second phase of the Plan, which spanned the period Riḍván 1981 to Riḍván 1984, consolidation goals were established for many national communities in such a way that in each succeeding year an increased number of Local Spiritual Assemblies would be conducting the various activities. This procedure of phasing the goals emphasized the necessity of nurturing local communities so that the final goals could be won gradually. Many National Spiritual Assemblies were assigned specific numerical goals for local activities while others were encouraged to increase the number of active Local Assemblies or to initiate and pursue programmes aimed at Local Spiritual Assembly consolidation.

At Riḍván 1980, the first time period for which complete world-wide reports on Local Spiritual Assembly activity are available, only 134 countries and territories reported conducting Local Assembly activities, 76 percent of the possible total. Due to the emphasis placed on the importance of fostering Bahá'í community life, that number has increased so that 179 countries or territories now report active local Bahá'í communities, a 34 percent increase. The following table shows the number of countries on each continent reporting Local Assembly activities at the beginning and the end of the Plan.

Continent	No. of Countries Reporting LSA Activities - 1980	No. of Countries Reporting LSA Activities - 1986	Percent Increase
Africa	33	51	55 %
Americas	39	44	13 %
Asia	22	31	41 %
Australasia	19	21	11 %
Europe	21	32	52 %
World	134	179	34 %

The activities emphasized by the Universal House of Justice, monitored by the Department of Statistics at the World Centre from semi-annual statistical reports submitted by National Assemblies, and for which actual numerical goals were assigned, differ somewhat from continent to continent. The few activities listed for each continent represent a minimum list, as other activities were assigned variably by country according to the needs, special circumstances, and maturity of the community.

A. World Summary of Local Assembly Activities

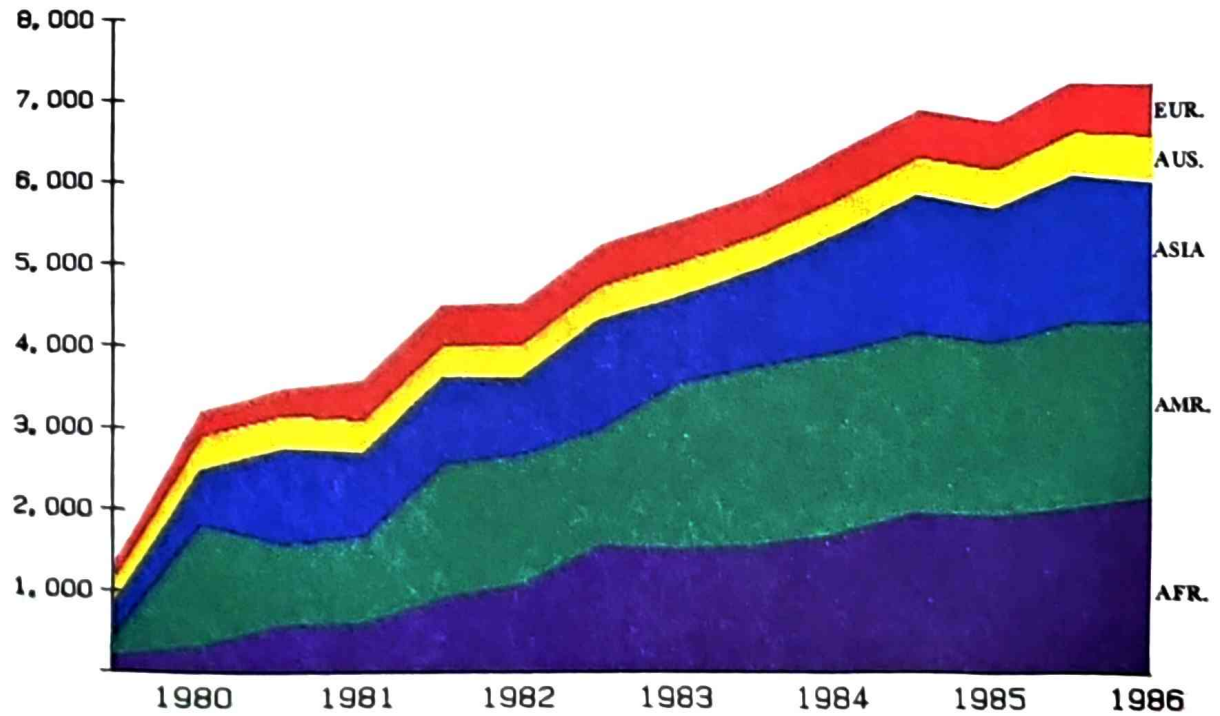
The character of local and national Bahá'í communities throughout the world has begun to improve due to these intensified activity levels, resulting in favourable progress towards strengthening Local Spiritual Assemblies and enhancing Bahá'í life. Local Spiritual Assemblies have demonstrated the role played by the local Bahá'í

community in the World Order of Bahá'u'lláh by increasing the number and diversifying the type of their activities. The growing awareness of their role will assist them in the coming years to arise with even more vigour to strengthen their local communities, the most fundamental components of the Bahá'í world community. This achievement of the Seven Year Plan is highlighted in the following table, which provides an overview of the increases in these activities.

Nature of Activity	No. of LSAs Involved 1980	1986	Percent of Total LSAs	Net Gain	Percent Increase
Feasts and Holy Days	3,149	7,196	22 %	4,047	129 %
Meeting Regularly	2,747	6,081	19 %	3,334	121 %
Contributing to Funds	2,472	4,596	14 %	2,124	86 %
Children's Classes	1,731	4,295	13 %	2,564	148 %
Youth Activities	843	2,402	7 %	1,559	185 %
Women's Activities	418	1,558	5 %	1,140	273 %
Extension Teaching Goals	1,655	3,847	22 %	2,192	132 %
Local Teaching Activities	1,460	5,699	33 %	4,239	290 %
Local Deepening Activities	1,352	4,665	27 %	3,313	245 %

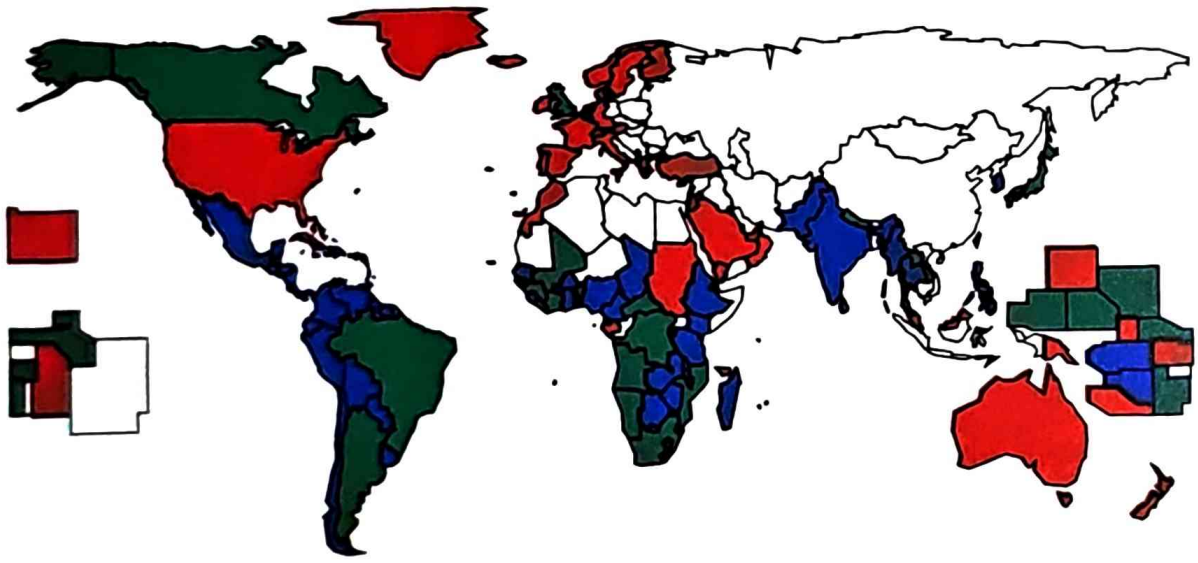
B. Nineteen Day Feasts and Holy Days

The number of Local Spiritual Assemblies in the world which observe the Nineteen Day Feasts and commemorate Bahá'í Holy Days and Anniversaries has increased by 129 percent since Riḍván 1980, yielding a current total of 7,196. This increase is partly due to at least quintupling the number of Local Assemblies participating in this vital aspect of community life in 12 countries or territories. Altogether, in 56 countries or territories the number of communities observing Feasts and Holy Days was doubled: 26 in Africa, 12 in the Americas, eight in Asia, five in Australasia, five in Europe. The following graph provides the continental breakdown of the increase in the number of local communities which observe Feasts and Holy Days.



Continent	No. of Local Assemblies 1980	No. of Local Assemblies 1986	Percent of Total LSAs	Net Gain	Percent Increase	Average Annual Growth
Africa	300	2,175	30 %	1,875	625 %	104 %
Americas	1,510	2,161	33 %	651	43 %	7 %
Asia	672	1,686	10 %	1,014	151 %	25 %
Australasia	371	547	64 %	176	47 %	8 %
Europe	296	627	88 %	331	112 %	19 %
World	3,149	7,196	22 %	4,047	129 %	21 %

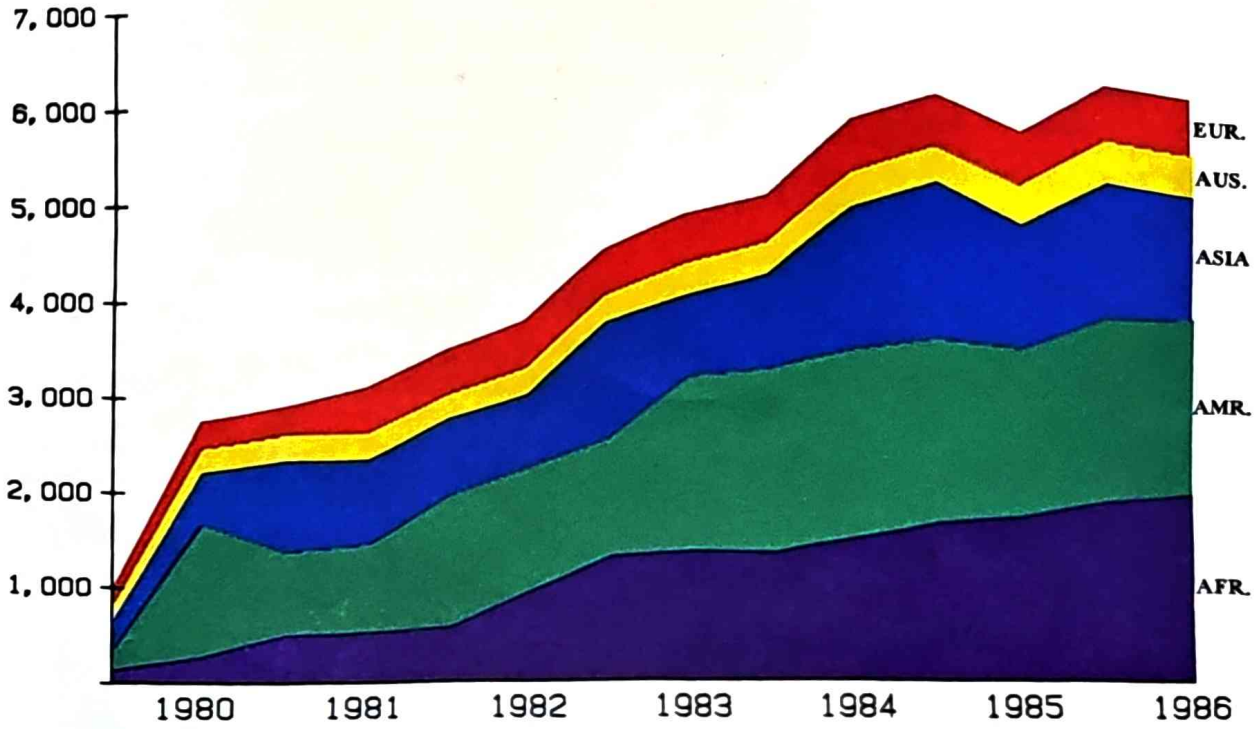
Observance of the Nineteen Day Feasts and Bahá'í Holy Days and Anniversaries is presently taking place in 179 countries or territories of the world. As indicated on the following map, more than two-thirds of the Local Assemblies in 70 countries are observing Feasts and Holy Days, while in 45 countries between one-third and two-thirds are participating in this activity. In 44 countries, every community is reported to be conducting Feasts and Holy Days.



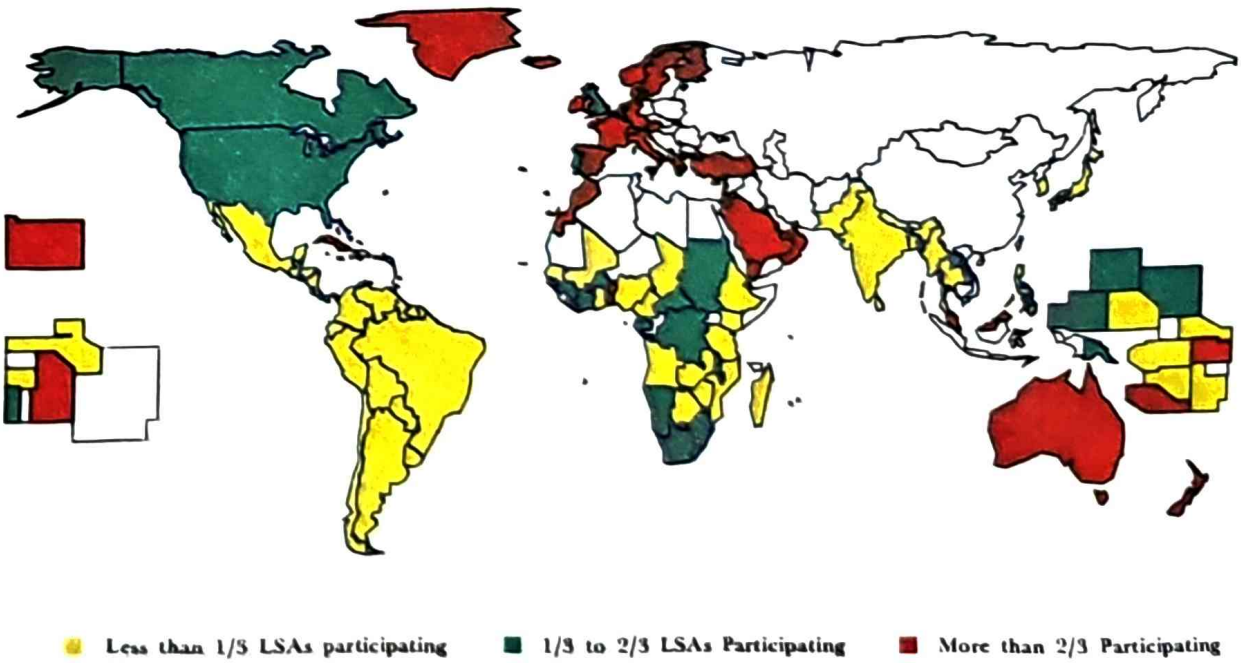
C. Local Assemblies Meeting Regularly

The number of Local Assemblies meeting regularly grew by 121 percent during the Plan, from 2,747 in 1980 to 6,081 in 1986. Sixteen national communities increased their totals by 400 percent, and in 58 countries or territories the number of Local Assemblies meeting regularly was doubled: 28 in Africa, 14 in the Americas, five in Asia, six in Australasia, five in Europe. This is good progress, but much work remains to be done in this vital area. The following table and graph portray, for each continent, the growth in the number of Local Assemblies meeting regularly.

Continent	No. of Local Assemblies 1980	No. of Local Assemblies 1986	Percent of Total LSAs	Net Gain	Percent Increase	Average Annual Growth
Africa	248	1,887	26 %	1,639	661 %	110 %
Americas	1,413	1,874	29 %	461	33 %	5 %
Asia	532	1,303	7 %	771	145 %	24 %
Australasia	268	435	53 %	167	62 %	10 %
Europe	286	582	81 %	296	103 %	17 %
World	2,747	6,081	19 %	3,334	121 %	20 %



By the end of the Plan, in 175 countries or territories Local Assemblies were meeting on a regular basis, addressing the needs of the believers residing in the area of their jurisdiction. Thirty-three of these countries reported that all their Local Assemblies meet regularly. As indicated on the following map, in 58 countries at least two-thirds of the Local Assemblies are meeting regularly; while in 38 other countries, between one-third and two-thirds of the Local Assemblies hold meetings regularly.

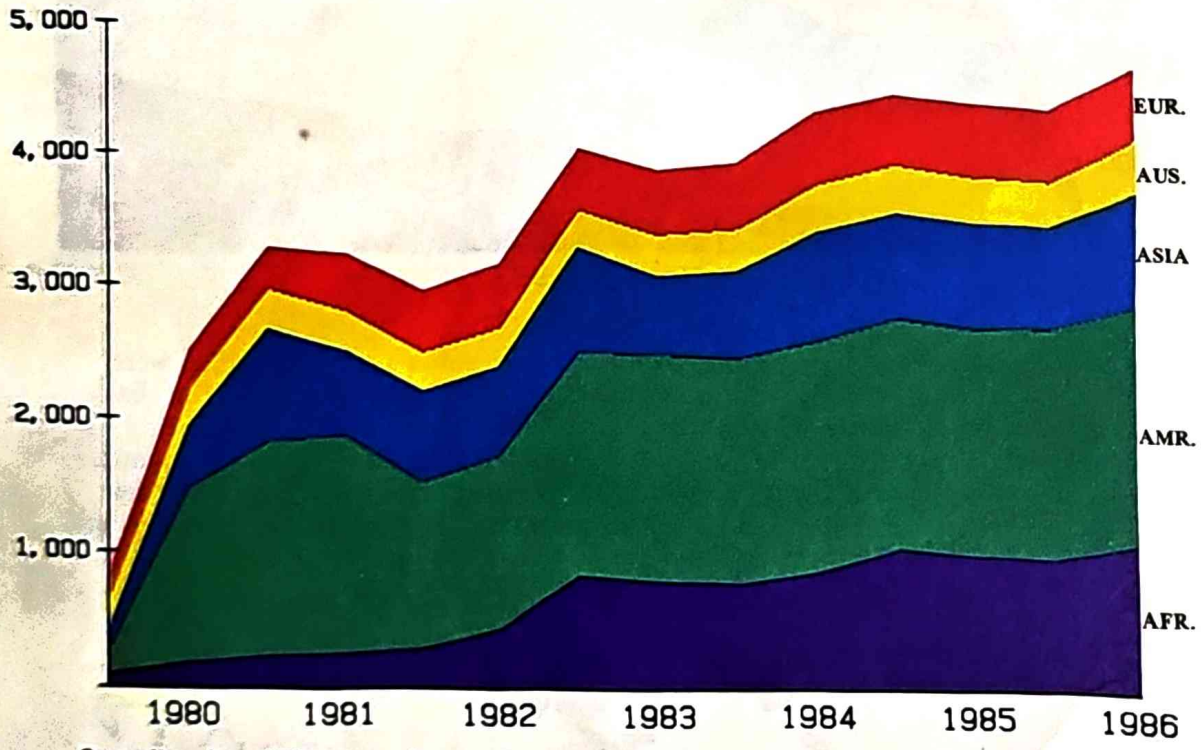


D. Contributing to Funds

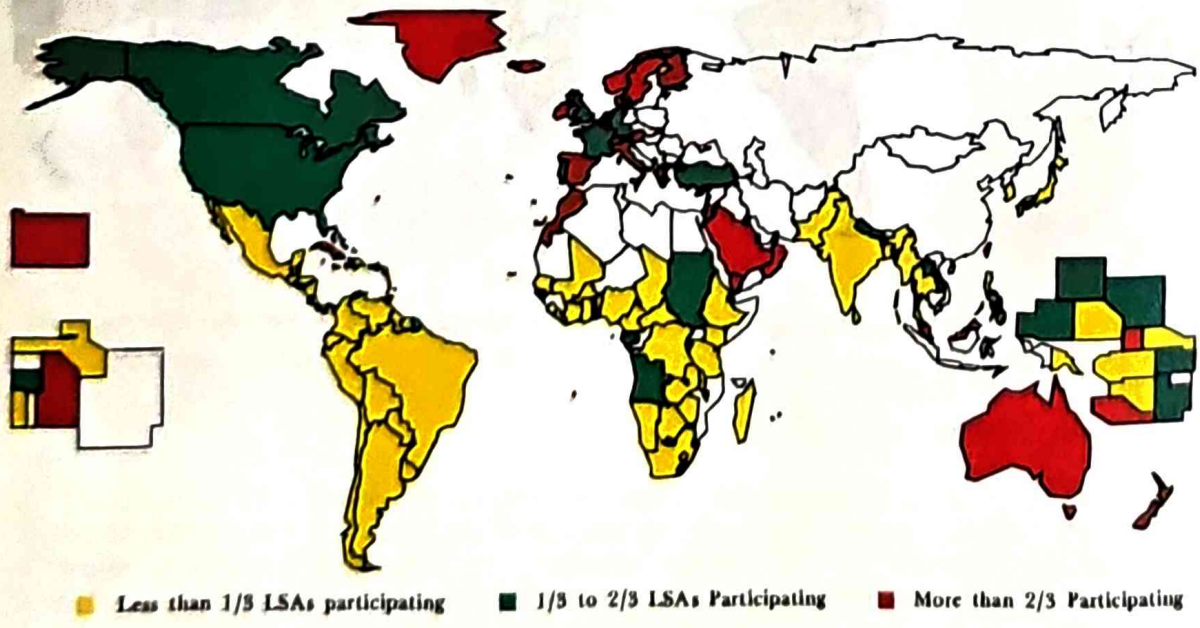
In 17 countries or territories the number of communities which contribute to the "Lifeblood of the Cause" increased by more than 400 percent. The number of such communities doubled in 27 African countries, 13 American, 11 Asian, seven Australasian, and five European, for a total of 63 countries or territories.

Continent	No. of Local Assemblies 1980	No. of Local Assemblies 1986	Percent of Total LSAs	Net Gain	Percent Increase	Average Annual Growth
Africa	167	1,044	14 %	877	525 %	88 %
Americas	1,319	1,761	27 %	442	34 %	6 %
Asia	455	849	5 %	394	87 %	14 %
Australasia	252	395	46 %	143	57 %	9 %
Europe	279	547	77 %	268	96 %	16 %
World	2,472	4,596	14 %	2,124	86 %	14 %

The following graph indicates for each continent the growth in the number of communities which have contributed to the Funds of the Faith.



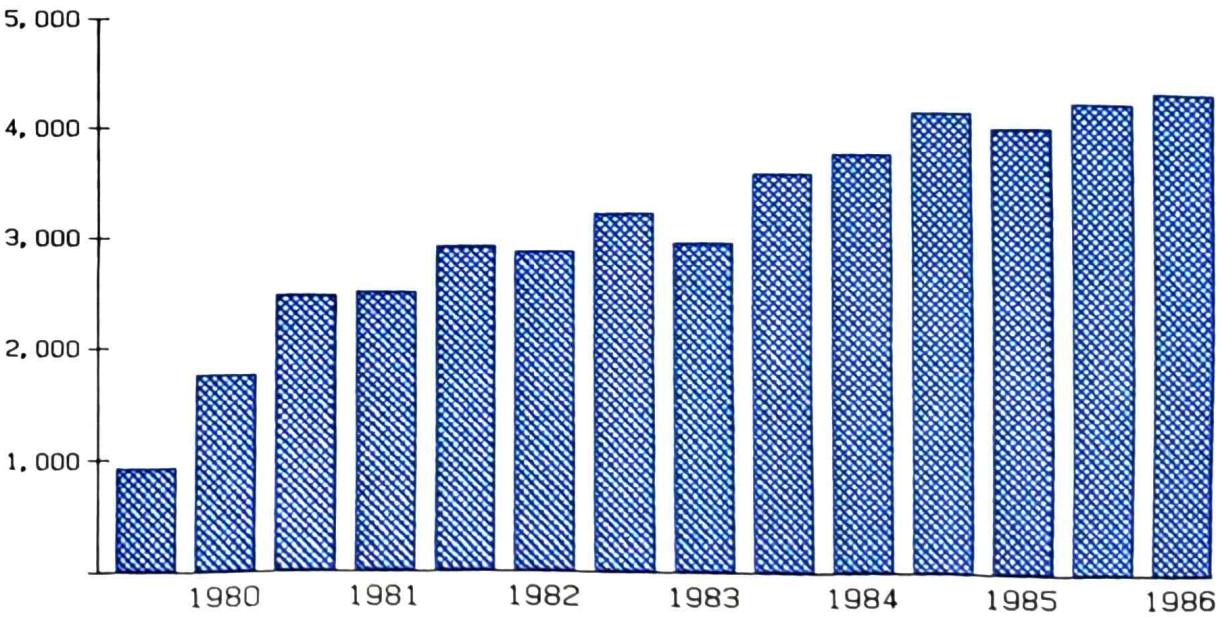
Overall, in 170 countries believers have exercised their privilege of contributing to the Funds of the Faith, which are used for the advancement of various activities of the Cause. The following map shows the location of the 53 countries in which at least two-thirds of their communities contribute to the Funds, and 33 countries in which between one-third and two-thirds of the communities do so. In 33 countries every Bahá'í community is contributing to the Fund.



E. Children's Classes

The number of Local Spiritual Assemblies holding children's classes increased world-wide from 1,731 to 4,295 during the Seven Year Plan. The number of countries or territories which quintupled the number of their communities with children's classes stands at 16. In 22 African countries, 16 American, 12 Asian, 10 Australasian, and eight European countries the number of communities with educational programmes for children more than doubled.

Continent	No. of Local Assemblies 1980	No. of Local Assemblies 1986	Percent of Total LSAs	Net Gain	Percent Increase	Average Annual Growth
Africa	241	889	12 %	648	269 %	45 %
Americas	769	1,418	22 %	649	84 %	14 %
Asia	395	1,361	8 %	966	245 %	41 %
Australasia	197	310	36 %	113	57 %	10 %
Europe	129	317	44 %	188	146 %	24 %
World	1,731	4,295	13 %	2,564	148 %	25 %



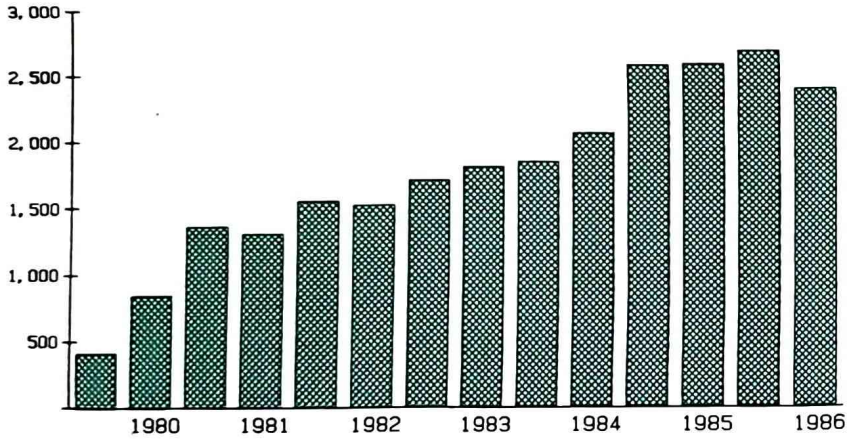
Currently, in 165 countries or territories of the world Bahá'í communities are endeavouring to educate their children in the basic principles and precepts of the Cause: 46 in Africa, 42 in the Americas, 30 in Asia, 20 in Australasia, 27 in Europe. In 31 countries at least two-thirds of the communities, and in 39 countries between one-third and two-thirds, are holding such classes for the children of the area. In 16 countries 100 percent of the communities are conducting children's classes.

F. Youth Activities

Since Riḍván 1980, an additional 1,559 Local Assemblies around the world have reported youth activities, for a total increase of 185 percent. This increase in the number of communities with activities for youth is partly due to at least a five-fold increase in the number of such localities in 19 countries. Furthermore, in 49 countries or territories the number of such communities more than doubled.

Continent	No. of Local Assemblies 1980	No. of Local Assemblies 1986	Percent of Total LSAs	Net Gain	Percent Increase	Average Annual Growth
Africa	104	765	11 %	661	636 %	106 %
Americas	326	504	8 %	178	55 %	9 %
Asia	266	785	4 %	519	195 %	33 %
Australasia	83	148	17 %	65	78 %	13 %
Europe	64	200	28 %	136	213 %	35 %
World	843	2,402	7 %	1,559	185 %	31 %

The following bar chart shows the remarkable increase in the number of Local Spiritual Assemblies reporting youth activities.



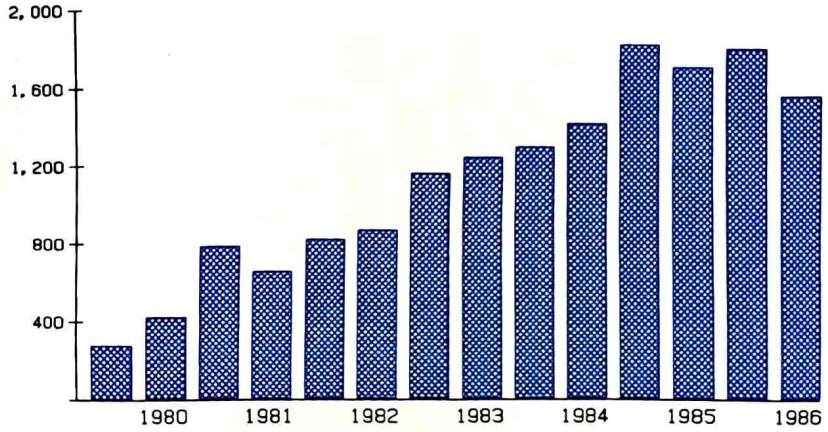
Aided by the world-wide activities of Bahá'í communities centring around the International Youth Year, 143 countries or territories are presently undertaking various activities designed to promote the interests of the Faith and teach the principles of the Cause to their peers. This total includes activities in 40 African countries, 34 American, 27 Asian, 19 Australasian, and 23 European countries. In 15 countries at least two-thirds of the localities, and in 18 additional countries between one-third and two-thirds, sponsor activities aimed at the youth of their communities.

G. Women's Activities

The world-wide increase of Local Spiritual Assemblies with women's activities was 273 percent, the number of local communities reporting women's activities having risen to 1,558 from 418 within the past six years. In 12 countries a five-fold increase in communities with activities for women was registered, while in 40 countries the number has more than doubled.

Continent	No. of Local Assemblies 1980	No. of Local Assemblies 1986	Percent of Total LSAs	Net Gain	Percent Increase	Average Annual Growth
Africa	56	604	8 %	548	979 %	163 %
Americas	139	222	3 %	83	60 %	10 %
Asia	150	544	3 %	394	263 %	44 %
Australasia	55	126	15 %	71	129 %	22 %
Europe	18	62	9 %	44	244 %	41 %
World	418	1,558	5 %	1,140	273 %	45 %

The accompanying bar chart shows more graphically the commendable increase in the number of Local Assemblies reporting women's activities.



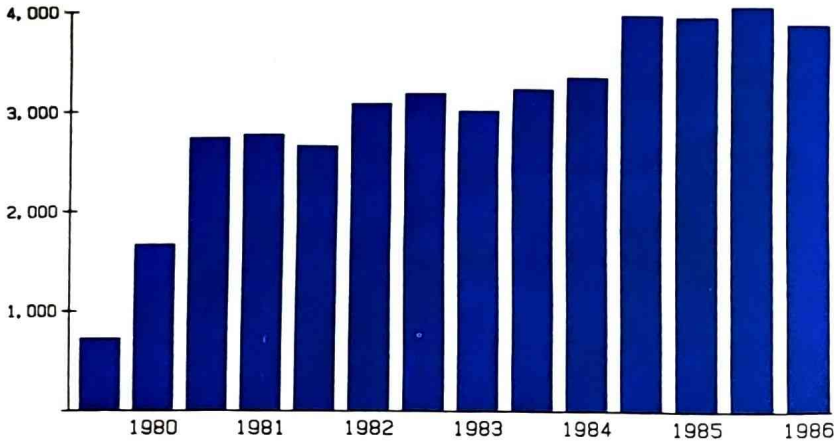
In 116 countries or territories Bahá'í communities have adopted special activities aimed at the women of the area: 37 in Africa, 22 in the Americas, 27 in Asia, 14 in Australasia, 16 in Europe. In eight countries over two-thirds of the communities, and in ten countries between one-third and two-thirds, are having women's activities.

H. Extension Teaching Goals

At the beginning of the Seven Year Plan only 1,655 local Bahá'í communities reported having adopted extension teaching goals. Now there are 1,165 Local Spiritual Assemblies which have planned extension teaching goals in Africa, 1,274 in the Americas, 759 in Asia, 270 in Australasia, and 379 in Europe, for a total of 3,847. In 13 countries or territories the number of such Local Assemblies was quintupled. In 18 countries of Africa, 15 of the Americas, nine of Asia, eight of Australasia, and seven of Europe (a total of 57 countries or territories), the number of Local Assemblies with extension teaching goals was more than doubled.

Continent	No. of Local Assemblies 1980	No. of Local Assemblies 1986	Percent of Total LSAs	Net Gain	Percent Increase	Average Annual Growth
Africa	232	1,165	16 %	933	402 %	67 %
Americas	731	1,274	20 %	543	74 %	12 %
Asia	294	759	4 %	465	158 %	26 %
Australasia	197	270	32 %	73	37 %	6 %
Europe	201	379	53 %	178	89 %	15 %
World	1,655	3,847	12 %	2,192	132 %	22 %

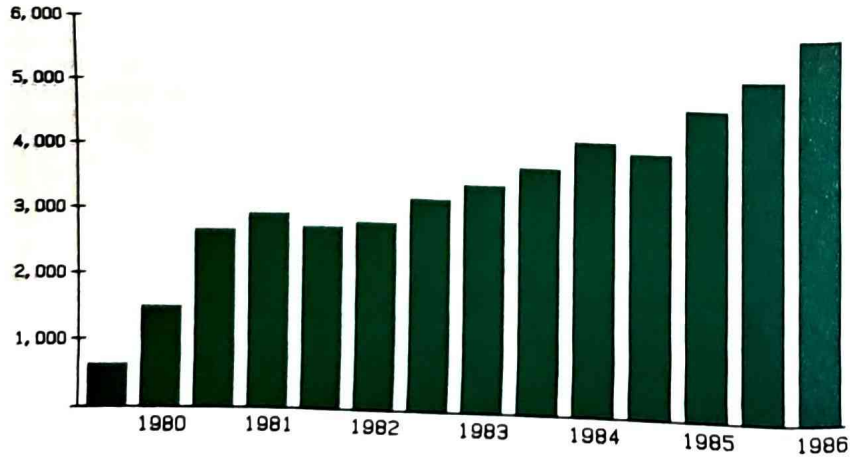
The expansion process of the Cause has been greatly aided by the increase in number of Local Assemblies which have adopted extension teaching goals in 145 countries of the world. Countries which have extension teaching goals in over two-thirds of their communities number 23, whereas those with between one-third and two-thirds of their local communities with these goals number 28. The increase in number of Local Assemblies with extension teaching goals is illustrated by the next graph.



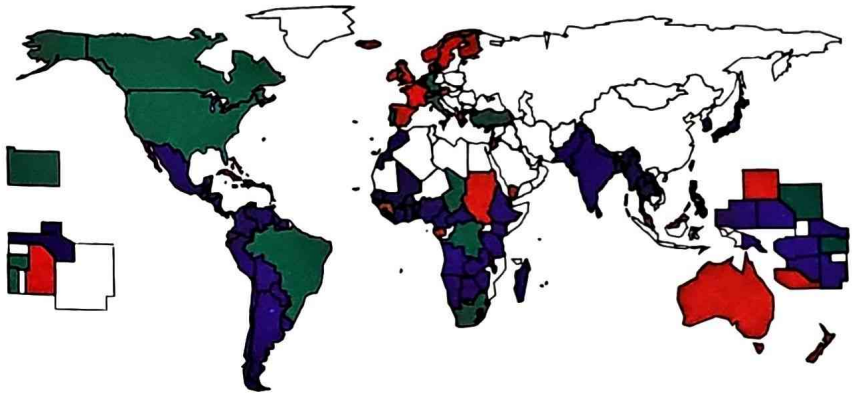
I. Local Teaching Activities

As shown below, the number of Local Spiritual Assemblies which engaged in local teaching activities increased by 290 percent. In 11 countries or territories of the world the number of such Assemblies increased by more than five times; and in a total of 32 countries this number increased by over 100 percent. In 17 countries, all local communities are participating in this activity.

Continent	No. of Local Assemblies 1980	No. of Local Assemblies 1986	Percent of Total LSAs	Net Gain	Percent Increase	Average Annual Growth
Africa	155	1,980	27 %	1,825	1,177 %	196 %
Americas	768	1,817	28 %	1,049	137 %	23 %
Asia	127	1,033	6 %	906	713 %	119 %
Australasia	194	352	41 %	158	81 %	14 %
Europe	216	517	72 %	301	139 %	23 %
World	1,460	5,699	17 %	4,239	290 %	48 %



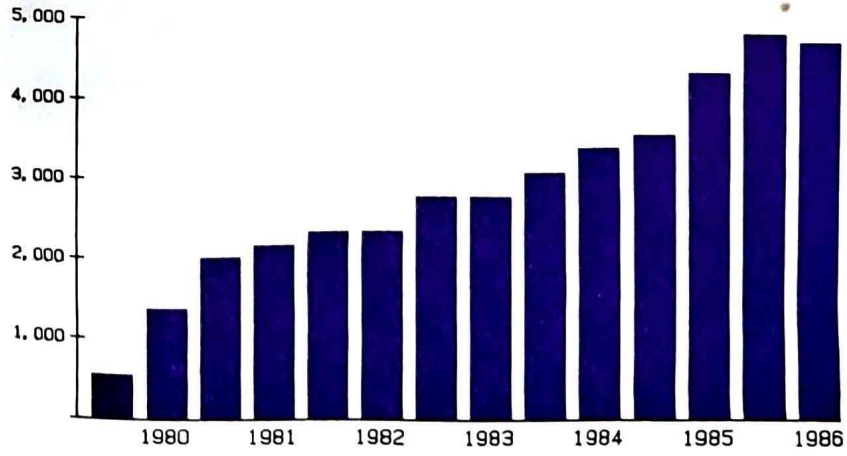
In 157 countries or territories believers are undertaking vigorous local teaching activities: 47 in Africa, 42 in the Americas, 21 in Asia, 19 in Australasia, 28 in Europe. As indicated on the following map, in 40 countries at least two-thirds of the Local Assemblies conduct local teaching activities, while in 35 more between one-third and two-thirds of the communities report local teaching activities.



■ Less than 1/3 LSAs participating ■ 1/3 to 2/3 LSAs Participating ■ More than 2/3 Participating

J. Local Deepening Activities

As indicated by the following bar chart, there are now 4,665 Local Assemblies for which deepening activities have been reported, an increase of 3,313 from the 1,352 reported at the beginning of the Seven Year Plan. This represents an average annual growth rate of 41 percent world-wide. In seven countries the number was increased by more than 400 percent. Overall, 41 countries or territories have at least doubled their number of communities having local deepening activities, and in 18 countries all local communities have such activities.



Continent	No. of Local Assemblies 1980	No. of Local Assemblies 1986	Percent of Total LSAs	Net Gain	Percent Increase	Average Annual Growth
Africa	118	1,285	18 %	1,167	989 %	165 %
Americas	666	1,592	24 %	926	139 %	23 %
Asia	163	1,013	6 %	850	521 %	87 %
Australasia	220	321	37 %	101	46 %	8 %
Europe	185	454	63 %	269	145 %	24 %
World	1,352	4,665	14 %	3,313	245 %	41 %

The promotion of deepening activities and the spiritualization of Bahá'í communities were especially emphasized during this Plan. The number of countries or territories of the globe in which believers, aided by the ever-enriching literature of the Faith, are reported to be deepening themselves in the fundamental verities of the Cause stands at 160: 47 in Africa, 41 in the Americas, 24 in Asia, 19 in Australasia, 29 in Europe. Over two-thirds of the communities in 38 countries are reported as having local deepening activities. An additional 38 countries report between one-third and two-thirds of their communities are participating in this field of community life.

The beginning of the fundamental transformation in local Bahá'í community life which these world-wide increases signalize has been achieved through sacrifice, effort, and perseverance. The continuing and challenging task of nurturing nascent local institutions will increasingly evoke the latent capacity of national communities and test their strength. The heartening growth in Local Spiritual Assembly activities for each national community during the Seven Year Plan is shown in the Statistical Summary Tables at the end of the report.

6. BULLETINS AND NEWSLETTERS

The substantial increase in the number of Bahá'í newsletters and periodicals is another indication of the growing capacity and maturity of Bahá'í institutions around the world. The Seven Year Plan witnessed the appearance of 277 new Bahá'í periodicals. These periodicals have been published in all major world languages, for a total of 58 languages. The impressive trend towards establishment of new periodicals and newsletters has been accelerating throughout the Plan and has occurred on every continent, as is shown in the following table.

Continent	1979	1980	1981	1982	1983	1984	1985	Total
Africa	4	9	14	6	9	10	2	54
Americas	7	13	22	8	12	19	9	90
Asia	2	4	11	3	15	10	11	56
Australasia	1	1	2	2	6	2	2	16
Europe	2	11	4	8	13	12	11	61
World	16	38	53	27	55	53	35	277

In the past four years the total number of issues of nationally-distributed periodicals received by the World Centre has tripled: 1,028 were received in 1982; 1,469 in 1983; 2,971 in 1984; and 3,037 in 1985. Due to particular needs or circumstances of Bahá'í communities, most newsletters have been published on an ongoing basis since their inception. At the beginning of the Plan 246 national periodicals were being received at the World Centre. Currently 432 reach the World Centre. This constitutes a 75 percent increase in the number of active national periodical publications during the Seven Year Plan. A portion of the 277 bulletins and newsletters initiated during the Plan appears to have ceased publishing before 1986; this is why the difference between the 1979 figure and that for 1986 is not 277. The following table shows the increase in active periodicals for each continent.

Continent	No. of Active Periodicals 1979	No. of Active Periodicals 1986	Percent Increase
Africa	48	80	67 %
Americas	73	115	58 %
Asia	54	115	113 %
Australasia	21	30	43 %
Europe	50	92	84 %
World	246	432	76 %

Effective compilation and distribution of local, regional, national, and international news and information strengthen the Bahá'í community at every level. The regular arrival of a Bahá'í journal prompts study which increases understanding of the scope and importance of the Faith, and confirms the Bahá'í identity of the individual believer. Widespread awareness of the progress of the Faith promotes unity among the friends, and new administrative skills must be developed in order to gather news and produce articles. Some communities use newsletters for distributing Bahá'í Scripture or for nationally-planned deepening programmes. Newsletters and bulletins are almost universally used for disseminating messages of the Universal House of Justice, supplemented in some countries by taped translations of the messages. In Tuvalu, for example, tapes of the translations of each letter are sent to the friends in the outer islands.

Specific goals calling for prompt and regular dissemination of newsletters were assigned to the communities of Brazil, Ecuador, Guyana, India, Burma, and the Marshall Islands, each of which won its goal. In India, where emphasis has been placed on development of newsletters in the major regional languages of the country, 31 regional newsletters are now distributed in a total of 14 languages, in addition to the national newsletter. Pakistan produces 11 different periodicals in a total of five languages, Switzerland has eight periodicals in three languages, and Papua New Guinea disseminates four newsletters in three languages. In some countries such as Canada, Fiji, Malawi, and Pakistan, the national newsletter is written in a bilingual format, while some National Assemblies translate the national newsletter into two or more vernacular languages and others include vernacular inserts. As one example, the National Spiritual Assembly of South and West Africa publishes its newsletter in English, Afrikaans, and four African tribal languages. Dozens of other countries produce periodicals in two or more languages, some intended for world-wide distribution. Many National Spiritual Assemblies send regular newsletters to Local Spiritual Assemblies for their Nineteen Day Feasts. Malaysia, which distributes a national newsletter in four languages and regional ones in three, reports that circulation of its newsletters increased by 100 percent during the Plan. Several other National Assemblies report that they have upgraded their bulletins by including photographs and personal teaching stories.

With circulation ranging from local to international, a wide variety of Bahá'í newsletters and magazines serves the needs of specific groups or populations of believers. There are periodicals especially for children, for parents, for youth, for women, for teachers of Bahá'í children's classes, for native believers, for pioneers abroad, for Chinese believers throughout the world, for Auxiliary Board members and their assistants, for local treasurers and national treasurers' representatives, for public affairs and public information representatives, and for Persian believers in western countries. For example, *Varqá*, a children's magazine, is published in India in nine languages, and the German edition is printed in Germany. The Netherlands produces *Quddús* for youth; *Helping Hand*, published in Hawaii, offers assistance with child education and parenting; and *Art of Living*, produced in Zambia, examines health and other topics related to social and economic development. Six new newsletters have radio as their focus, and there are nine new titles relating to Bahá'í studies. *Pulse of the Pioneer* (Canada), *Pioneer Post* (United States), *Pacific Pioneer* (Australia), and *Asia Pioneer News* (published by the Continental Pioneer

Committee for Asia) are all geared to the needs of international pioneers. A number of newsletters are also produced by National Teaching Committees, Committees for Spiritual Enrichment, Family Life Committees, Bahá'í Education Committees, Social and Economic Development Committees, External Affairs Committees, and University Clubs.

The Continental Boards of Counsellors and Auxiliary Boards also produce newsletters which share news, information, and stories among Board members and assistants, respectively. *African Highlights* and its French counterpart, *Clous de l'Afrique*, share the stated goal of creating an atmosphere of love, unity, and a sense of intimacy among Auxiliary Board members and Counsellors in Africa. This effort is further augmented by the production of *Teaching Flash*. *Boletin Bahá'í* and its predecessor have served a similar purpose in Latin America since the 1960s. *News Bulletin* is produced in Australasia, while *Newsletter* and *Newsletter for Auxiliary Board Members* are produced by the Continental Board of Counsellors in Europe. Newsletters published by the Auxiliary Boards to inform, encourage, and inspire the assistants to Auxiliary Board members include *Assistants' Bulletin for the Board of Protection in Bangladesh*, *The Assistants* and *Victory Fingers* in India, *Arise to Assist* from Kenya, and *Musá'id* in Pakistan, written in Urdu.

Several Bahá'í periodicals are oriented toward a substantially non-Bahá'í audience. The revival of *Herald of the South* in an attractive colour format designed to appeal to a general audience, including non-Bahá'ís, was a significant achievement of the National Spiritual Assemblies of Australia and New Zealand, in response to goals of the Seven Year Plan. The National Spiritual Assembly of Germany was assigned the task of reviving its journal *Bahá'í-Briefe*, which was accomplished in 1984. Scholarly and literary publications intended for both Bahá'í and non-Bahá'í audiences include *Opinioni Bahá'í* produced in Italy; *La Pensée Bahá'íe* from Switzerland; *World Order* produced in the United States; *Pensamiento Bahá'í* from Spain; and various publications from Associations for Bahá'í Studies. Canada produces a Bahá'í Studies bulletin, notebook and monograph series; while Chile, Central South Zaire, French- and German-speaking Europe, and the West African Centre for Bahá'í Studies, based in Nigeria, distribute newsletters. As the Faith has emerged from obscurity, public information needs have increased and a new quarterly, *U.S. Bahá'í Report*, has been launched to acquaint prominent people with the activities of the Bahá'í community. It is being distributed without charge to all United States Senators and Representatives, major media networks and newspapers, influential members of Government, and international organizations.

The effectiveness of Bahá'í news organs in binding together the Bahá'í community was clearly evident to Bahá'í travelling teachers who visited Tanna in Vanuatu, one of the most primitive of the Melanesian islands. After driving along narrow dirt roads through the jungle, they reached the home of one of the island believers, who asked, "How are the dear friends in Iran?"

7. ACQUISITION AND USE OF BAHÁ'Í PROPERTIES

The acquisition of 647 new properties by 134 national communities during the course of the Plan has enhanced the ability of the Bahá'ís to carry forward the work of the Cause. These properties include 22 national Ḥaẓíratu'l-Quds (two additional national Ḥaẓíratu'l-Quds were acquired by conversion of local Ḥaẓíratu'l-Quds), 37 national endowments, and 16 Temple sites. There were 317 district and local Bahá'í Centres acquired for spiritual, social, and administrative activities and for fostering Bahá'í community life, as called for by the Universal House of Justice. In addition, 255 other properties were acquired world-wide, including summer schools, teaching institutes, and a number of bequests to the Faith. A total of 118 properties were donated to the Cause.

The table below shows the number of properties acquired during the course of the Plan.

Continent	Total	National Ḥaẓíratu'l-Quds	National Endowments	Temple Sites	Local/District Ḥaẓíratu'l-Quds	Others
Africa	197	6	9	4	111	67
Americas	196	8	13	1	78	96
Asia	115	2	7	6	53	47
Australasia	70	3	3	4	37	23
Europe	69	3	5	1	38	22
World	647	22	37	16	317	255

Of these 647 properties, 120 were acquired during the first phase, 332 during the second phase, and 195 during the third phase. The following table provides the numbers for each year; the data under each heading represents the number of properties acquired from the previous Riḍván period to the next Riḍván period. For example, under the heading 1980 all the properties acquired from Riḍván 1979 to Riḍván 1980 have been enumerated.

Continent	Total	1980	1981	1982	1983	1984	1985	1986
Africa	197	14	23	27	28	52	38	15
Americas	196	22	12	22	29	50	40	21
Asia	115	13	4	15	22	25	27	9
Australasia	70	8	4	12	6	12	20	8
Europe	69	9	11	4	11	17	11	6
World	647	66	54	80	96	156	136	59

A. Notable Property Achievements

The inauguration of the Landegg Conference Centre in Switzerland overlooking Lake Constance took place over the week-end of 4-5 June 1983 when the National Spiritual Assembly welcomed more than 200 guests from many European countries to the ceremony. The facilities include rooms for 120 guests and four conference rooms that can accommodate 400 people. The Centre is being used for week-long and week-end schools, seminars and conferences throughout the year.

In 1985 the National Spiritual Assembly of the Netherlands embarked on a similar venture by purchasing a property of 23 acres in Groesbeek. This property is undergoing renovations under the direction of the National Assembly and a local Bahá'í architect.

New Zealand accomplished part of its goal of establishing a permanent Bahá'í Summer School by acquiring, on 5 August 1985, a site of over 21 hectares in Raglan.

Ireland reported that a film crew had visited the new National Ḥaẓíratu'l-Quds in Dublin. This new Centre was acquired in October 1982 and already has enhanced the image of the Bahá'í community in that country.

Brazil acquired 20 local and district Ḥaẓíratu'l-Quds during the course of the Plan, including six outstanding district Centres in different provinces.

In Paris, on 25 April 1985, the inauguration of the new National Ḥaẓíratu'l-Quds took place with the attendance of representatives from the Government and the press. The Ḥaẓíratu'l-Quds occupies a three-storey building in a section of Paris where 'Abdu'l-Bahá spent much of His time during His two visits to the city; the Guardian had expressed the desire that the Ḥaẓíratu'l-Quds be located there.

In Western Samoa, a property across the main road from the site of the Mashriqu'l-Adhkár was purchased. It includes nine acres of land and a house which will serve as the new office of the National Spiritual Assembly of Samoa.

The National Ḥaẓíratu'l-Quds of the National Spiritual Assembly of Burundi, located in Bujumbura, was inaugurated in September 1985. This is a particularly significant achievement considering the numerous legal problems the National Spiritual Assembly has had to face, including loss of an earlier site. The present land was acquired after much effort of believers in the area, with the assistance of the Auxiliary Board member.

B. Property Goals of the Plan

During the first phase of the Seven Year Plan, 70 goals were assigned to 42 national communities, which included general property goals and nine specific acquisition goals. The second phase of the Plan witnessed an increase in the assigned goals to the Bahá'í world: there were 201 goals assigned to 98 national communities, including 80 goals for 190 specific acquisitions. The third phase of the Plan saw 45 communities assigned a total of 59 goals, 27 of which called for the acquisition of 44 specific properties. A number of the goals were reiterated throughout the phases of the Plan.

In total, 77 national communities were given specific property goals to fill, and so far 29 of these communities have accomplished their goals. Of the 213 specific property goals assigned to these communities 121, or 57 percent of the total, have been fully accomplished.

C. First Dependency of the European Mashriqu'l-Adhkár

The National Spiritual Assembly of the Bahá'ís of Germany has appointed Mr. Teuto Rocholl, the architect of the Temple in Langenhain, to be the architect for the Home for the Aged which is to be the first dependency of that Temple. Mr. Rocholl has designed some 30 to 40 homes for the aged in all parts of Germany. After considering recommendations from the National Spiritual Assembly, the Universal House of Justice has specified that the Bahá'í Home for the Aged should be of the type in which each resident has a private room with a bath, and will receive daily care from the staff. It will have 25 beds and, at current prices, it is estimated that the cost of construction will be some DM. 3,500,000, excluding the cost of the site and of connections to utilities.

D. National Properties

During the Plan the House of Justice called for the acquisition of 15 national Ḥaẓíratu'l-Quds in all five continents. The 13 already acquired are in Bophuthatswana (1983), Burundi (1983), Cape Verde (1983), Equatorial Guinea (1982), Gabon (1981), South West Africa/Namibia (1982, by conversion of a local Centre), Bermuda (1982, by conversion of a local Centre), Dominica (1983), Grenada (1983), North Yemen (1984), Tuvalu (1982), France (1982) and Ireland (1982). The National Spiritual Assembly of St. Lucia had to stop construction due to legal problems with the contractor, and the National Spiritual Assembly of Ciskei is in the process of acquiring a national Centre; these two goals will be completed during the next Plan.

There is now a total of 149 national Ḥaẓíratu'l-Quds: 45 in Africa, 40 in the Americas, 27 in Asia, 17 in Australasia, and 20 in Europe. These properties have been vital for the presentation of a positive impression of the Faith to the public; for example, the United States National Assembly noted that its new administrative building has enhanced the reputation of the Faith. Many national Ḥaẓíratu'l-Quds became the focus of media attention during the Plan, prompting Bahá'í communities all over the world to devote extra attention to the condition of these properties. The United States and Chile were among the communities that considered the acquisition of new national Centres to be one of their major achievements of the Plan; this improved

their administrative efficiency and sparked new vigour and enthusiasm among the friends.

Eight National Spiritual Assemblies were assigned the goal of acquiring a Temple site, and three of these have been achieved: in South West Africa/Namibia (1985), Tonga (1981), and Tuvalu (1985). Five remain to be acquired: in Bophuthatswana, Burundi, Cape Verde, Equatorial Guinea, and Somalia. There are 127 sites for Mashriqu'l-Adhkárs now owned by Bahá'í communities: 38 in Africa, 31 in the Americas, 24 in Asia, 14 in Australasia, 20 in Europe.

Eight of the 15 national endowment goals assigned during the Seven Year Plan have been achieved: Bophuthatswana (1984), Equatorial Guinea (1982), Gabon (1985), Bermuda (1979), Grenada (1985), St. Vincent and the Grenadines (1986), Andaman and Nicobar Islands (1986), Tuvalu (1986). The seven national communities which are yet to accomplish this goal are Burundi, Cape Verde, Ciskei, Somalia, French Guiana, Martinique, and Nepal. The world total of Bahá'í national endowments is now 170: 46 in Africa, 48 in the Americas, 37 in Asia, 18 in Australasia, 21 in Europe.

The following table provides the goals and achievements for each continent.

	National Ḥaẓíratu'l-Quds		National Endowments		Temple Sites		TOTALS	
Continent	Goal	Achieved	Goal	Achieved	Goal	Achieved	Goal	Achieved
Africa	7	6	7	3	6	1	20	10
Americas	4	3	5	3	0	0	9	6
Asia	1	1	2	1	0	0	3	2
Australasia	1	1	1	1	2	2	4	4
Europe	2	2	0	0	0	0	2	2
World	15	13	15	8	8	3	38	24

E. District and Local Properties

Forty-one national communities were assigned goals to acquire or construct 79 district Ḥaẓíratu'l-Quds during the Plan. So far 41 of these have been completed, leaving 38 to be completed or acquired. Regional Bahá'í Centres are widely used for nationally-planned consolidation programmes, as well as for teaching conferences, summer schools, and other activities. Regional Centres in rural areas can provide a focus for activity and create unity in areas where there are large numbers of Bahá'ís. For example, the Guaymi Cultural Centre in Panama organizes activities to consolidate the large Guaymi Bahá'í population and also to preserve Guaymi culture and improve the life of the people.

A total goal of 85 local Ḥaẓíratu'l-Quds was assigned to 20 national communities; 47 have been accomplished thus far. A further 11 property goals of acquiring summer schools, teaching institutes, local endowments, and cemeteries were assigned, nine of which have been fully achieved. The outstanding goal is for Tonga to acquire two more cemeteries.

The following table provides the goals and achievements for each continent.

	District Ḥaẓíratu'l-Quds		Local Ḥaẓíratu'l-Quds		Other Goals		TOTALS	
Continent	Goal	Achieved	Goal	Achieved	Goal	Achieved	Goal	Achieved
Africa	40	24	0	0	2	2	42	26
Americas	26	14	15	8	2	2	43	24
Asia	6	1	42	24	2	2	50	27
Australasia	7	2	13	6	4	2	24	10
Europe	0	0	15	9	1	1	16	10
World	79	41	85	47	11	9	175	97

The total number of district and local Bahá'í Centres and Ḥaẓíratu'l-Quds is now 1,813: 1,067 in Africa, 337 in the Americas, 266 in Asia, 94 in Australasia, 49 in Europe.

F. Maintenance and Use of Properties

To demonstrate the importance of proper upkeep of properties of the Faith throughout the world, the Universal House of Justice assigned 60 National Spiritual Assemblies goals regarding the maintenance of Bahá'í Centres. To achieve this goal many National Assemblies have appointed National Properties Committees to look after their properties and report to the National Assembly the condition of the Centres throughout the country. A number of national communities have allocated a fund for the continued maintenance of their properties. Upkeep of local properties has proven to be a challenging responsibility which requires an active and mature Local Spiritual Assembly; several countries reported that unused and poorly maintained Bahá'í Centres are a conspicuous problem.

The need to protect vacant Bahá'í plots of land and other unused properties such as Temple sites, plots for Ḥaẓíratu'l-Quds, and endowments has been addressed by some communities by the temporary development of the property. World-wide there are at least ten projects involving the development of Bahá'í properties. By planting crops and trees, Bahá'í claims to otherwise undeveloped land can often be protected, the value of the land and its beauty enhanced, erosion minimized, funds generated, and a spirit of cooperation fostered among the believers who volunteer to participate. Bahá'ís in Rwanda planted over 4,000 trees on their Temple site, and in Benin a title deed for the Temple site was obtained after fruit trees had been planted on the land.

There has been a general increase in the uses of Bahá'í Centres as called for in the Plan. The local Centres, apart from being administrative centres for the Local Spiritual Assembly, are used for dawn prayers, Nineteen Day Feasts, Holy Days and Anniversaries, deepening classes, youth gatherings, women's activities, teaching the Faith, and for general social functions organized by the Local Spiritual Assembly. The growing trend to use local Centres for tutorial schools and other development projects will assist in solving the problem of underutilized and poorly maintained Bahá'í Centres. There are now 184 tutorial schools (34 percent of the total number) which are conducted in local Centres.

G. Mobile Teaching Institutes

For the second phase of the Seven Year Plan the Universal House of Justice assigned the goal of acquiring audio-visual Mobile Teaching Institutes to nine national communities in Africa: the Central African Republic, Chad, Malawi, Mauritius, Rwanda, Tanzania, Transkei, Uganda, and Zimbabwe. Eight of these National Spiritual Assemblies have acquired their Mobile Institutes, and Rwanda is in the process of purchasing one.

Mobile Institutes are vehicles equipped with audio-visual facilities such as cameras, slide projectors, public address systems, tape recorders, and various introductory books and pamphlets. These vehicles are under the sponsorship of the National Spiritual Assembly and are often sent to the rural areas of the country to supplement the proclamation and consolidation work in a particular region where a teaching project or some other activity is in process.

All National Assemblies with Mobile Institutes reported that they were a tremendous help in the teaching effort and in providing easy access to the remote parts of the country. The first teaching trip of the Mobile Institute in the Central African Republic, in the months of April and May 1984, to two of the remotest provinces in the country, was reported to be an overwhelming success. The words "La Foi Bahá'íe - Institut Mobile" painted on the door made the vehicle a rolling

proclamation of the Faith. The sight of the van brought cries of "Alláh-u-Abhá" and "Yá Bahá'ul-Abhá" from the friends in these areas who seldom receive visitors.

In October 1984 the Universal House of Justice encouraged the National Spiritual Assemblies of Canada, the Republic of Ireland, the United Kingdom, and the United States to invite a number of youth or young adults to offer a year or two to serve the Faith, in response to the appeal in the message of the House of Justice to the youth dated 3 January 1984, and as part of their participation in the International Year of Youth, by serving, in collaboration with one of the indigenous believers, as drivers or administrators of Mobile Teaching Institutes in the African countries.

The success of the Mobile Institutes has sparked enthusiasm in other countries in Africa, which, as a result, have also acquired vehicles to use as Mobile Teaching Institutes; and these have been counted as supplementary achievements of the Plan. Botswana, Burkina Faso, and The Gambia acquired Mobile Institutes for the first time during the Seven Year Plan, while Cameroon and Kenya replaced ones that had been obtained earlier. The National Spiritual Assembly of Benin is in the process of acquiring a vehicle.

8. LEGAL STATUS OF THE FAITH

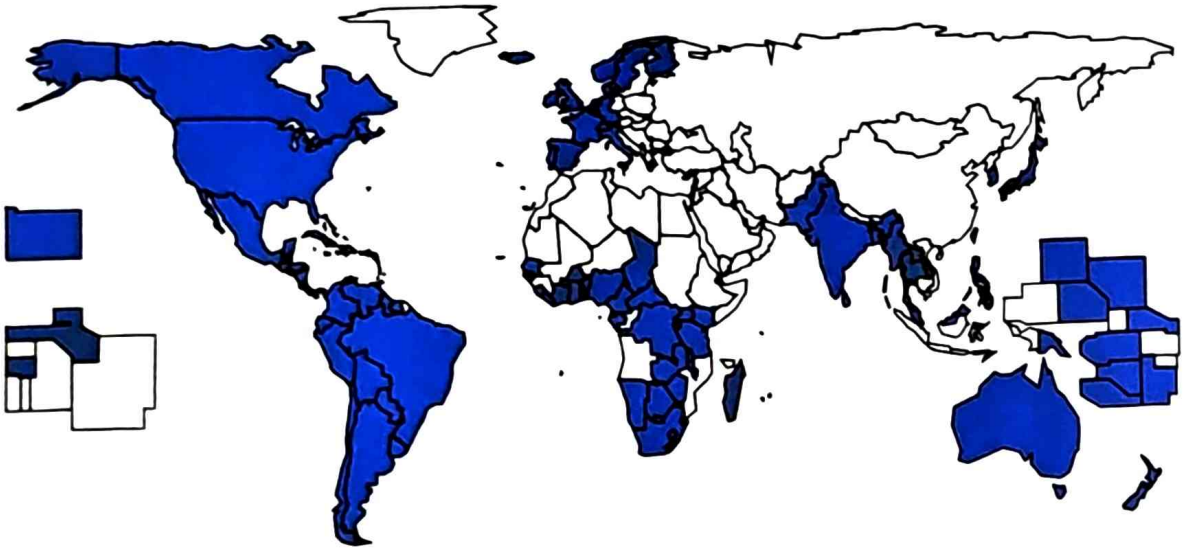
Although few specific goals to attain legal recognition of the Faith were assigned during the Seven Year Plan, progress has been made in the incorporation of National Spiritual Assemblies, in the attainment of legal recognition of Bahá'í marriage and Bahá'í Holy Days, and in obtaining tax exemptions for Bahá'í properties. The world-wide attention focused on the Bahá'í community as a result of the persecutions in Iran has, in many areas, caused those in authority to grant the Bahá'í Faith equal status with other religions; this is apparent in invitations to serve on official councils, solicitations of the advice or opinion of the Bahá'í community, and similar measures.

The Universal House of Justice has provided the following definition: "The minimum requirement for the official recognition of the Faith by a government is that the Assembly be accorded the status of an independent legal personality able to sue and be sued, to enter into contracts and to hold title to property both real and personal. The incorporation document should also, as far as is legally possible, embody the provisions of the Bahá'í national or local constitution, which are expressed in the model Declaration of Trust and By-Laws."

Among the most important instances of legal recognition of the independent status of the Faith was a constitutional amendment in Pakistan (8 April 1981) naming the Bahá'í Faith specifically among the non-Muslim faiths of the country; this was preceded by a letter from the Ministry for Religious Affairs declaring the Faith a religious "minority" among "other non-Muslims." Other specific forms of recognition are outlined below.

A. National Spiritual Assembly Incorporation

As indicated by the following map, at the present time 113 National Spiritual Assemblies are legally incorporated: 34 in Africa, 34 in the Americas, 16 in Asia, 13 in Australasia, 16 in Europe. The Universal House of Justice has clarified that this goal is considered achieved when the Assembly is accorded the status of an independent legal personality able to sue and be sued, to enter into contracts, and to hold title to property both real and personal. Insofar as legally possible, the incorporation document should also embody the provisions of the Bahá'í national or local constitution, as expressed in the model Declaration of Trust and By-Laws, and should not contain any provision contrary to Bahá'í administrative principles.



The following 11 National Spiritual Assemblies were incorporated during the Plan: Bophuthatswana (April 1984), Cape Verde (July 1985), Gabon (February 1985), Sierra Leone (April 1981), Southwest Africa/Namibia (August 1982), and Transkei (October 1980) in Africa; Bermuda (August 1985), Dominica (December 1985), and the Leeward Islands (November 1983) in the Americas; the Andaman and Nicobar Islands (November 1984) in Asia; and the Marshall Islands (April 1986) in Australasia. All of these except Sierra Leone were new National Spiritual Assemblies of the Seven Year Plan, and specific incorporation goals were set for Bermuda, Bophuthatswana, the Leeward Islands, and Southwest Africa/Namibia. Other specific goals for Ethiopia, Bahamas, Tuvalu, and Austria are in process. In addition, the National Spiritual Assembly of Uganda is reported to have been "re-registered" with the new Government. Active efforts towards the fulfilment of this important legal objective continue in all countries where it is legally feasible.

B. Local Spiritual Assembly Incorporation

While only a few specific goals were assigned during the Seven Year Plan for the incorporation of Local Spiritual Assemblies, steady progress in attaining legal personality status for the local governing bodies of Bahá'í communities has continued. Presently a total of 2,309 Local Assemblies have been incorporated in 85 countries of the world: 289 Local Assemblies in 17 countries of Africa, 879 Local Assemblies in 31 countries of the Americas, 669 Local Assemblies in nine countries of Asia, 162 Local Assemblies in 13 countries of Australasia, and 310 Local Spiritual Assemblies in 15 countries of Europe. The following table provides the total number of incorporated Local Spiritual Assemblies for each National Spiritual Assembly area.

Africa			
Botswana	4	Reunion	3
Burundi	6	Seychelles	1
Central African Republic	1	Sierra Leone	1
Ethiopia	2	Swaziland	5
Ghana	4	Tanzania	17
Kenya	1	Uganda	10
Liberia	3	Zambia	5
Mauritania	4	Zimbabwe	7
Nigeria	215		

Americas			
Alaska	21	Guatemala	14
Argentina	3	Guyana	3
Barbados	1	Honduras	15
Belize	10	Jamaica	11
Bolivia	8	Leeward Islands	2
Brazil	39	Panama	20
Canada	151	Paraguay	7
Chile	3	Peru	41
Colombia	45	Puerto Rico	6
Cuba	1	St. Vincent & Grenadines	17
Dominica	2	Suriname	3
Dominican Republic	10	Trinidad and Tobago	14
Ecuador	15	United States	389
El Salvador	3	Venezuela	19
French Guiana	2	Virgin Islands	3
Guadeloupe	1		
Asia			
Andaman & Nicobar Islands	5	Pakistan	15
Bangladesh	10	Singapore	4
Hong Kong	1	Sri Lanka	115
India	517	Taiwan	1
Lebanon	1		
Australasia			
Australia	48	New Zealand	21
Cook Islands	1	Papua New Guinea	12
Fiji	9	Samoa	15
Hawaii	17	Solomon Islands	8
Kiribati	16	Tonga	6
Mariana Islands	2	Vanuatu	2
New Caledonia & Loyalty Is.	5		
Europe			
Belgium	6	Luxembourg	4
Cyprus	2	Netherlands	30
Denmark	3	Norway	16
Finland	16	Spain	27
France	4	Sweden	23
Germany	50	Switzerland	16
Republic of Ireland	4	United Kingdom	55
Italy	54		

Among important Local Spiritual Assembly incorporations achieved during this period are those in St. Vincent and the Grenadines, where a legislative act has provided incorporation for all present and future Local Spiritual Assemblies; Cayenne in French Guiana; San Marino, and Macau. The Local Spiritual Assembly of Addis Ababa has also been re-registered with the High Court of Ethiopia.

C. Recognition of Bahá'í Marriage

As indicated by the following map, Bahá'í marriage is now legally recognized in 52 countries: eight in Africa, 13 in the Americas, ten in Asia, 13 in Australasia, eight in Europe. This means, according to the definition provided by the Universal House of Justice, that "Bahá'í authority to conduct and certify marriages is legal; stated in another way, recognition is attained when a Bahá'í or Bahá'ís, as representative(s) of the Faith, is/are empowered to conduct and certify a legally valid marriage, whether the Bahá'í ceremony is legally sufficient or not." In some countries this is possible under existing laws, whether or not specific reference is made to the name of the Faith.

Countries with Bahá'í Marriage Recognized

During the Seven Year Plan, Bahá'í marriage has been recognized in Barbados (March 1980), Mauritius (January 1982), Burma (August 1984), and Uganda (March 1986). The appointment and acceptance by the Malaysian Government of 78 Bahá'í marriage registrars greatly increased the ability of the believers to conduct Bahá'í marriages in all regions of that country.

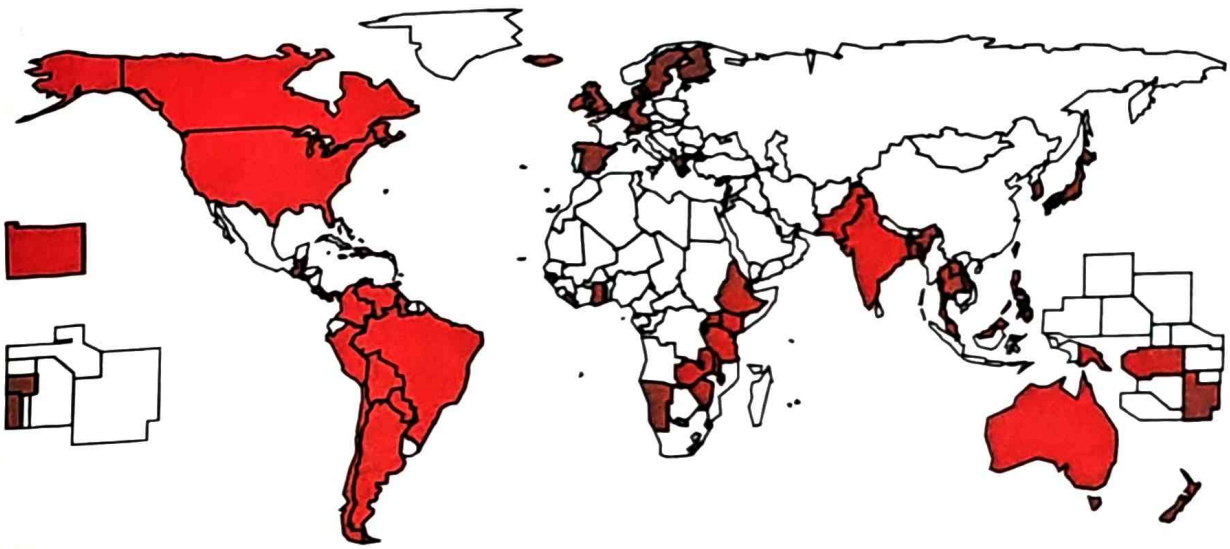
D. Recognition of Bahá'í Holy Days

Another facet in attainment of equal status with other religions is the recognition of Bahá'í Holy Days. The Universal House of Justice has clarified that this is considered to be achieved when "a government department or office issues a document stating that, on one or more of the Bahá'í Holy Days, Bahá'í employees have the right to be excused from work, and/or Bahá'í students are permitted to absent themselves from school, and/or institutions owned and entirely controlled by Bahá'ís may close on the nine specified days."

In the past seven years recognition of Bahá'í Holy Days has been attained for the first time in Bophuthatswana (June 1984), Malawi (October 1983), Zimbabwe (October 1982), Chile (September 1981), and the Republic of Ireland (December 1979). In some countries this has been achieved on a national basis, in others on a state or provincial basis, and in others by local or district school boards or local governments. In most cases the permission applies to school children and/or government employees. In other cases, students or employees have been permitted to absent themselves from school or work without penalty, although there is no official documentation of this right. Efforts continue toward clarification of this question in many countries for which the Department of Statistics records are still incomplete.

In Hawaii, where a bill acknowledging 21 March as the Bahá'í New Year had been signed by the Governor 10 years earlier, intense public indignation at the refusal of a school board to grant excused absences to Bahá'í children for Holy Days led to a legislative act in June 1981 permitting excused absences for all non-Christian pupils to observe their Holy Days. In Australia, Bahá'í Holy Days are indicated on the Government calendar. In the state of New Jersey, in the United States, a Department of Education letter to school superintendents and administrators provides a list of Holy Days (including seven Bahá'í Holy Days) on which it is mandatory that students be excused, if requested. In Laos, permission has been granted for the Bahá'ís to meet for the Holy Days and Nineteen Day Feasts without having to obtain special permission each time, as generally required.

As shown by this map, recognition of Bahá'í Holy Days has now been achieved in 71 countries: 14 in Africa, 22 in the Americas, 14 in Asia, nine in Australasia, 12 in Europe.



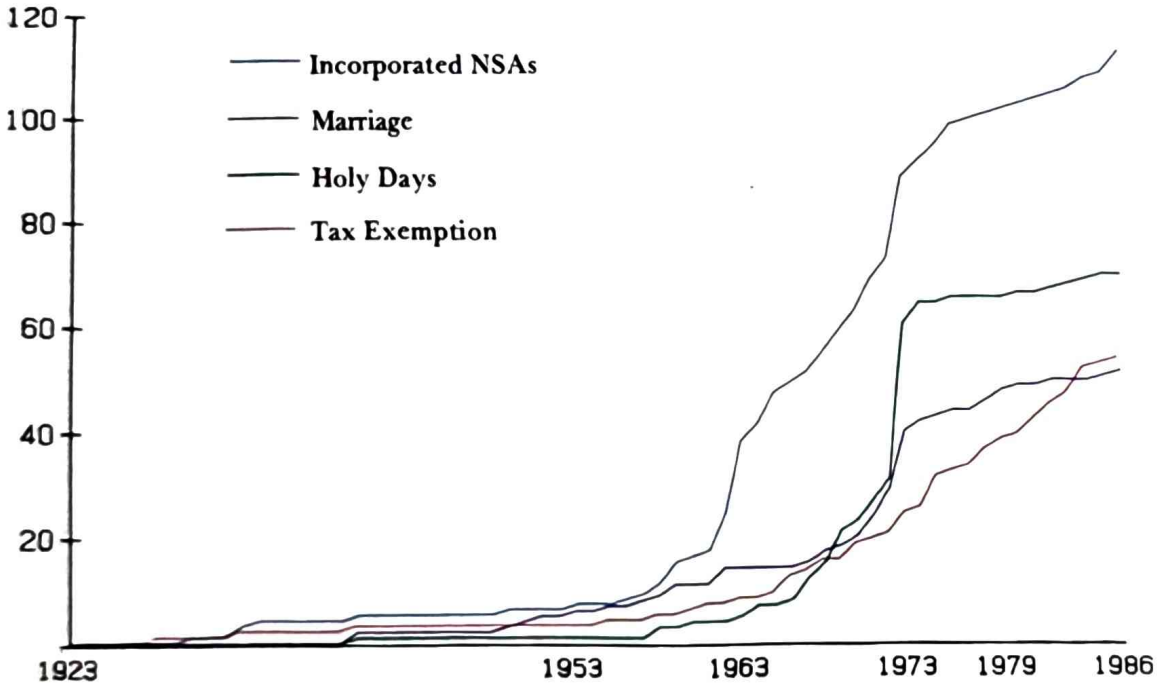
E. Tax Exemptions

One indicator of governmental awareness of the Faith's status is the granting of tax exemption for Bahá'í properties and religious articles and materials. Bahá'í institutions have sought to obtain tax-exempt status since the time of the beloved Guardian, and this has now been accomplished in 54 countries around the world. As shown on the following map, there are 15 Bahá'í national communities in Africa, 15 in the Americas, 11 in Asia, seven in Australasia, and six in Europe which have been granted tax exemptions for their properties or imported materials.

Tax exemptions were granted for the first time during the Seven Year Plan in 17 of these countries, or almost one-third of the total number. They are:

Argentina	November 1983	Seychelles	April 1979
Bahamas	March 1984	Sierra Leone	February 1980
Benin	May 1982	Solomon Islands	October 1981
Cyprus	March 1982	S.W. Africa/Namibia	August 1985
Ethiopia	July 1980	Sri Lanka	May 1980
Guyana	June 1984	Transkei	August 1981
Korea	December 1982	Turkey	August 1980
Liberia	January 1984	Zimbabwe	March 1984
Papua New Guinea	January 1984		

The line graph below indicates the growth in the number of national communities which have obtained various types of legal recognition.



F. Other Forms of Legal Recognition

In addition to these forms of legal recognition which Bahá'í communities have worked to achieve, the past seven years have witnessed a remarkable augmentation of the legal status accorded to the Faith by national governments. Many reports have been received from all over the world indicating that the Bahá'í community is regarded by the authorities as equal to the other religious communities of the nation. The historic response to "The Promise of World Peace", described in Sections V.4. and V.5., is the foremost example of this trend; others include the attempts of governments to learn about and accommodate Bahá'í law; the invitation of Bahá'í representatives to state occasions; and the appointment of Bahá'ís to national councils concerned with religious, social, educational, and humanitarian affairs.

In Papua New Guinea and Vanuatu, the National Spiritual Assemblies have been requested by their respective Governments to explain the Bahá'í viewpoint in relation to proposed new laws regarding family affairs. The Supreme Court of Tonga has written to the Bahá'í National Spiritual Assembly requesting its cooperation in the registration of deaths. The Bahá'í Faith is listed on Government census forms in Swaziland and in Brunei. In Trinidad and Tobago, the courts requested a volume of Bahá'í Holy Writings to be used in court for taking oaths; the National Spiritual Assembly complied by supplying them with *Tablets of Bahá'u'lláh*.

The inclusion of Bahá'í delegations at formal occasions has been reported by many National Spiritual Assemblies. Mozambique, Liberia, Fiji, and Chile were among the communities that sent representatives to official events. The Bahá'í community in some regions of Zaire is now represented at all official gatherings. The President of Chad met religious leaders in April 1985 and mentioned the Bahá'í Faith together with Christianity and Islam. In Swaziland a Bahá'í was one of two speakers to address a congregation of 10,000 at the dedication by the Government of an interdenominational church. Bahá'ís in Burkina Faso were invited, along with other religious groups, to collaborate in a vaccination project; in Kenya a District Divisional Officer asked the Bahá'ís to join Christians and Muslims in prayers for rain.

The National Council of Churches in Germany asked the National Spiritual Assembly in March 1983 for information and a Bahá'í prayer to publish in the calendar that is sent to their member churches. Bahá'ís in Kiribati were asked by the Ministry of Health and Community Affairs to nominate a candidate for a Commonwealth Youth Study Fellowship. The Civil Affairs Department in Taiwan gives annual awards for contribution to the religious welfare of the people; each year the National Spiritual Assembly nominates believers for these awards. Bahá'ís in the United Kingdom have served on the Religious Education Council and the World Congress of Faiths Executive Committee. Also in the United Kingdom, Bahá'í viewpoints were included in the 1979 Standing Conference on Inter-Faith Dialogue in Education. In March 1981, Bahá'í representatives were appointed to the Commission on Education and Curriculum of the National Social Action Council of the Philippines. In Pakistan a Bahá'í delegate serves on the Divisional Minority Council. When the President of Guyana named an Advisory Committee for Religion in October 1985, a Bahá'í was asked to serve on the Committee.

In Canada the Faith has been granted non-governmental organization status with the Canadian International Development Agency, enabling cooperation and funding of many community service projects sponsored by Bahá'í institutions world-wide. In 1982 the American Bahá'í community was honoured by the United States Committee for UNICEF for service to the world's children.

9. BAHÁ'Í INSTITUTIONS: SETTING AN EXAMPLE

The significant and fundamental maturation of Bahá'í institutions which has characterized the Seven Year Plan is evident in the confidence and assurance with which National Spiritual Assemblies have dealt with officials and the media regarding the crisis in Iran; their attainment of financial self-sufficiency; the tremendous increase in the level of functioning of Local Spiritual Assemblies; their noteworthy efforts towards encouraging enrichment of Bahá'í literature; and the world-wide initiatives in social and economic development of the Bahá'í community.

The inevitable consequences of the consolidation of Bahá'í institutions is already apparent in the leadership which some Bahá'í communities have been asked to provide for their towns and nations. In villages in the Philippines, in rural Bolivia and Peru, in Canada, Senegal, and Swaziland, government authorities have sought the assistance of Bahá'í institutions which have become efficient channels for the reconstructive power of Bahá'u'lláh. The Local Spiritual Assembly of Sugarbush, Transkei, initiated a community-wide self-help effort when it opened a tutorial school. The parents, most of whom were not Bahá'ís, decided to organize a feeding scheme for the children; later they developed income-generating activities to support the school. In Kolonga, Tonga, the Bahá'ís were elected by the Produce Board to be responsible for the packing of bananas in that village. The tutorial schools and Local Spiritual Assemblies in the Mangyan area of the Philippines have become accepted advisors in their communities. The Ministry of Health relies on them to disseminate health information, as the people will listen to the Bahá'ís. The Bureau of Forestry in the Province has turned solely to the Local Spiritual Assemblies to determine the right to receive certificates of ownership and settlement of land, even for non-Bahá'ís.

After receiving "The Promise of World Peace" in February 1986, the Minister of Culture in Senegal requested the participation of the Bahá'í community in elaborating a cultural charter for the country which would provide a set of principles defining the orientation of the Government toward cultural development. It was hoped that the Bahá'í contribution could assist in creating unity in diversity in Senegal.

In Canada the National Spiritual Assembly's decision to participate in the Inter-Faith Programme for Public Awareness on Nuclear Issues was extremely productive in terms of contacts made and recognition gained for the Faith and its distinguishing principles. The Bahá'í community was the only group to respond when the Roman Catholic Church, the Jewish Community, the United Church, and the Anglican Church circulated a proposal to all the other faiths and denominations in Canada regarding a series of public hearings on various nuclear questions. After careful study of the proposal and receiving assurances that the principles of the Faith would be upheld, the Bahá'ís agreed to join the coalition as a full sponsor. The non-partisan contribution of the Bahá'ís led to a positive response from industry, Government, and academia and paved the way for open consultation and discussion among these groups and the public, which had been the goal of the organization. When the Chairman of the coalition (a former moderator of the largest Protestant denomination in Canada, the United Church) addressed the Government, he identified the participation of the Bahá'ís as proof of the non-partisan nature of the report. He attributed the change in tone of the document, from one which was judgemental to one which was unbiased, to the contribution of the Bahá'ís. The National Spiritual Assembly of Canada reported that "what has impressed all of the Bahá'ís who have participated in this process is the potency of the Bahá'í Teachings, which we often tend to take for granted, to guide us through very vexed issues and to win the appreciation of people of goodwill from many different schools of thought."

Another example of government authorities responding positively when Bahá'í principles are presented as a solution to their problems comes from South America, where Counsellor Eloy Anello was requested by two governments to teach courses on community development explicitly based on the Bahá'í teachings. These courses for rural school teachers and rural officials focus on the concept of excellence and draw on *The Secret of Divine Civilization* and other Bahá'í Writings. After repeating the course several times in Chuquiçaca Province for the Ministry of Education of Bolivia, Counsellor Anello taught similar courses in Peru at the invitation of the Peruvian Government.

The National Spiritual Assembly of Swaziland was one of the non-governmental agencies asked by the Canadian International Development Agency to distribute relief funds directly to the victims of Cyclone Dominica which struck Swaziland on 24 January 1984. The whole Bahá'í administration in Swaziland mobilized to distribute E8,800 directly to cyclone victims in a short period of time. Local Spiritual Assemblies provided information quickly on the specific aid requirements of all the people within their area; and Local Coordinators appointed by the National Spiritual Assembly visited each homestead to verify the need and distribute the funds. Bahá'í Area Teaching Committees walked into areas where roads had been destroyed in order to deliver much-needed help to these communities. Requests for aid from all sections of a community were attended to without discrimination, and all recipients were told that the money came from the Canadian Government and not from the Bahá'ís. In total, the Bahá'í community devoted an estimated 590 hours to the project, travelled some 8,700 kilometres using their own vehicles, and did not request any reimbursement for administrative expenses. This exemplary instance of aid distribution came about because Bahá'í institutions were known to be capable: the National Spiritual Assembly of Canada had gained the status of a registered non-governmental organization with the Canadian International Development Agency; the National Assembly of Swaziland acted quickly and efficiently to organize the effort; and the Local Assemblies and Area Teaching Committees of Swaziland were able to meet the responsibilities they were given.

CHAPTER IV

Spiritual Enrichment of the Bahá'í Community

The spiritual development of the Bahá'í community during the past seven years provides ample proof that "the inherent potentialities of the Cause for ordering human affairs" are becoming increasingly apparent. Two new Houses of Worship point to a way of life centred on worship and service. The sustained and varied activities of Bahá'í communities to enrich their spiritual lives, to develop their understanding through seasonal schools and institutes, and to promote the Bahá'í education of children have demonstrated their belief in the divine purpose of human life. The amazing achievements of Bahá'í youth, the expanding role of Bahá'í women, and the efforts exerted towards the development of Bahá'í family life show the transforming power of the Faith in action. The social and economic development activities of Bahá'í communities illustrate the interaction of spiritual understanding and practical action. The enrichment of Bahá'í literature has provided impetus for all these endeavours.

1. HOUSES OF WORSHIP

A. Mashriqu'l-Adhkár in Samoa

The Bahá'í Temple of the Pacific Ocean is located on the island of Upolu, 550 metres above and overlooking Apia, the capital city of Western Samoa.

At Riḍván 1978 Mr. Ḥusayn Amánat was appointed architect and in September of that year his design for the Temple was approved by the Universal House of Justice. On 27 January 1979 His Highness Malietoa Tanumafili II laid the foundation stone, and the Hand of the Cause of God Amatu'l-Bahá Rúḥíyyih Khánum, representative of the Universal House of Justice, placed a small casket of Dust from the Sacred Shrine of Bahá'u'lláh in a niche in the foundation stone.

The Samoans' informal and expressive way of life, the beautiful lush tropical landscape, and the interesting indigenous structures called Falés, with their open plan, geometric form, and high, steep, curved roofs were main sources of inspiration in the design of the Temple.

The white mosaic tiled dome rests atop nine pairs of buttresses and is clad in soft red granite to create the required visibility against the tropical green of the mountain. Nine pairs of splayed inner walls support nine pairs of ribs, the main structural members of the dome, which constitute the primary architectural feature of the building. Strips of reflective glazing, the arc windows, and wide expanse glazing over each of the nine entrance portals seem to draw the light through the structure itself. The movement of clouds in the tropical blue sky creates a "moving stained-glass" effect between the ribs, giving the impression that the Temple is integrated with the sky; and the glass surface causes an iridescent effect when lit at night.

The dome and all internal structures are of white, reinforced concrete bush-hammered to a soft texture, accented with distinctive native hardwood joinery and finished with a warm red quarry tile floor. The main hall seats 500 and a mezzanine ringing the perimeter provides additional seating for 200, including the choir. A perimeter vestibule between the entrances and the sunken main hall can be used to seat more than 1,000 when required.

Earthquake codes were carefully considered in the structural design of the building. The dome is composed of nine entirely separate sections connected at the apex ring beam. Through the integration of large span windows, glass louvers, and concealed mechanical fans at the apex of the dome, natural ventilation is provided, thus avoiding the necessity of air-conditioning.

The height from the basement floor to the top of the dome is 31 metres. The dome is 19 metres high with a diameter of 27 metres.

The first concrete was poured in the presence of His Highness Malietoa Tanumafili II on 18 December 1980. After soil testing and engineering studies, a contract was signed with a New Zealand contractor and a building permit was issued in August 1981. The subsoil of porous lava with lava tubes and cavities necessitated a vast amount of cement grouting under the foundations. By March 1983 the dome formwork had been set up and the concreting of the dome was completed in November 1983.

Materials for the Temple came from various parts of the world: white aggregate from the island of Niue near Samoa, reinforcement bars and stainless steel from New Zealand, floor quarry tiles from Germany, white mosaic tiles for the dome from the United States, granite slabs, quarried in Australia, came from Italy, and various other materials were brought from Japan. Many workers were Samoan, and Bahá'í volunteers carried out roof-tiling and various other tasks. Tilers came from Japan, glaziers from Canada, and foremen from New Zealand.

A glazing subcontractor from Canada was assigned to carry out the aluminium joinery and dome glazing work. The dome ribs were glazed with reflective silver-tinted laminated glass using structural glazing techniques. The finishing work and dome glazing were completed on 31 August 1984, in time for the dedication ceremony. A few weeks before the ceremony hundreds of Bahá'ís began arriving from many parts of the world and helped with the landscaping of the Temple grounds and various other preparations.

An ancillary building of approximately 350 square metres has been built in the vicinity of the Temple. It has a simple open-plan design following the architecture of the traditional Samoan gathering halls. The heavy timber roof was constructed of local hardwood supported by concrete wall units covered by clay roof tiles. This building incorporates a meeting hall for about 200 people, administrative offices for the Temple, a library, and other necessary facilities.

The total construction cost of the seventh House of Worship of the Bahá'í world community was $6,500,000.

The dedication of the Mashriqu'l-Adhkár took place on 1 September 1984 in the presence of Amatu'l-Bahá Rúḥíyyih Khánum, the representative of the Universal House of Justice; His Highness Malietoa Tanumafili II, the Head of State of Western Samoa; Prime Minister Tofilau Eti; many other dignitaries and approximately 1,300 Samoans, as well as Bahá'í visitors from many countries. It was a glorious occasion which started with prayers and readings from Bahá'í Scriptures, and talks by Amatu'l-Bahá Rúḥíyyih Khánum and His Highness Malietoa Tanumafili II. Afterwards a traditional Samoan ceremony was held on the Temple grounds. A model of the House of Worship was presented to His Highness by Amatu'l-Bahá Rúḥíyyih Khánum on behalf of the Universal House of Justice.

Services are now held in the Temple every Sunday, with 60 to 70 in attendance, including the choir. The first publicly announced special service, attended by more than 500 guests, including His Highness the Malietoa and other dignitaries, commemorated the fortieth anniversary of the United Nations and inaugurated the International Year of Peace. Members of the diplomatic corps participated in the service by reading selections from the world's Scriptures on the subject of peace.

B. Mashriqu'l-Adhkár in India

Before the beginning of the Seven Year Plan, the Universal House of Justice had approved the design of Mr. Faríburz Ṣahbá for the House of Worship in India and designated him as the architect. The foundation stone had been laid by Amatu'l-Bahá Rúḥíyyih Khánum on 17 October 1977, and excavation of the area had begun.

Located on a 24-acre site in South Delhi, the Mother Temple of the Indian Subcontinent suggests a lotus flower, a symbol of purity and divine grace for India's religious traditions. The dome of the central auditorium, 34.5 metres in diameter, is formed by nine inner lotus petals of marble-clad concrete and topped by a skylight. Nine outer petals, also of marble-clad concrete, surround the dome, and another ring of petals arches outward to form canopies over the nine entrances. A reception centre, library, and administrative offices are located on a series of terraces on either side of the main entrance steps. Nine reflecting pools surround the House of Worship, providing natural air cooling and conveying the impression that the lotus structure is floating on water.

A contract was awarded to one of the largest construction companies in India on the First Day of Riḍván 1980. Mobilization of the site saw the growth of a small township at Bahapur, including site offices, storage facilities, housing for the 400 labourers, and a primary school for their children. In order to expedite the work and provide the most benefit to the surrounding communities, labour-intensive, employment-creating construction methods were favoured: for example, all the excavated rock and earth were carried in headloads. A total quantity of 6,000 cubic metres of rock was excavated. The foundation was completed in December 1980.

The design of the Mashriqu'l-Adhkár called for exposed or fair-faced concrete finishes for many of its columns, beams, and walls. In India this is still a novelty, and technical skills for developing different exposed concrete surfaces had to be developed at the site, with experiments taking place over a four-month period. While the columns rose in rapid succession, the basement areas and ancillary building floors were concreted.

The ninth of May 1981 marked the commencement, amidst prayers and distribution of sweets, of concreting the podium, or floor. This work was completed on 16 December 1981. The extremely high Delhi temperatures called for extraordinary care in quality control. Tonnes of ice had to be used in the concrete mix to lower its temperature, and most of the work was carried out during the cooler summer nights. Concrete was transported by women who made up a human conveyor belt, rushing from mixer to site with 25-kilogram headloads of concrete. It was estimated that during the 19 weeks taken to concrete the podium, each woman worker carried some 7,500 kilograms of concrete in 25-kilogram headloads over 21 kilometres in an eight-hour working day!

The first elements of the superstructure to be constructed were the nine massive arches that ring the main hall. These arches, six metres high and 10 metres wide, support the interior dome at the crown level point, and the edges of the outer and entrance leaves at their springing point. There were 150 tonnes of structural steel used in the temporary structure of the arches. The first arch was concreted on 26 March 1982. On 3 April the foundation stone and a brick from the Síyáh-Chál were embedded in the crown of the entrance arch which faces 'Akká.

The lotus superstructure was designed to function as a series of skylights, with glazing provided at the apex of the inner leaves, the internal vertical surface of the outer leaves, and the external side of the entrance leaves. Light filters into the hall in the way it passes through the inner folds of the lotus flower. The exquisite beauty of the lotus design is in the perfect symmetry and sheer lines of the petals. Adherence to the exact geometry of the design was critical in the construction of the superstructure. Sensitive instruments, such as theodolites and automatic levels, were not available; consequently alternative methods of measurement had to be devised.

Because the superstructure contains no elements with straight lines, it had to be described by three-dimensional Cartesian coordinates rather than ordinary plan and section drawings. Each coordinate is a numerical identification of a point in space, and thousands of such coordinates were used to define the exact curvature of the shell elements. Experimental full-scale sections of the different superstructure elements were built in timber in order to ensure geometric accuracy, used to make templates for checking individual formwork panels and assembled sets of panels.

When a gigantic staging had been erected on the auditorium floor to support the formwork of the inner leaves, the checked, numbered, formwork panels were raised to their respective positions and fastened in place. Panel by panel each inner leaf took shape, reaching 30 metres into the sky. Approximately 3,000 square metres of formwork were used for the inner leaves.

A drastic remobilization of the contractor's team was deemed essential by the architect and contractor at this point in order to overcome all technical problems and substantially increase the speed of the work. The contractor's new team was able to make good the previous delays during a one-year period, and completed the concreting of the superstructure two months ahead of schedule.

Both the white concrete shell construction and galvanized steel reinforcement were used for the first time in India. Special efforts had to be made to find sources of the best quality white aggregates and white sand for use with white cement in the construction of the shell. The complex back-staging and shuttering system, used to achieve jointless concrete shells of heights up to 25 metres, has been praised by engineers of international repute. Concreting of the inner leaves was completed on 20 September 1984, and on 29 September 1985 the concreting of the outer leaves was finished. The spherical interior dome has been designed by intersecting nine spheres, and is supported by 45 ribs. Concreting of the 45 ribs and 18 shells of the interior dome was completed in December 1985.

In March 1982 a contract was signed with the Industria dei Marmi Vicentini in Italy to supply white Pentelikon marble. This is the same firm which was contracted to cut the marble for the Seat of the Universal House of Justice. The 8,000 square metres of marble, which came from a single mine in Greece and were specially cut in Italy to specified curvature and thickness to match the various curved profiles of the leaves, were granted an official exemption from import duty by three Ministries of the Indian Government. At present the external surfaces of the petals are being clad with marble while the internal surfaces are being bush-hammered. Five of the 27 shells are completed and all the marble cladding work is completed.

The total cost of the House of Worship so far has been $9,500,000, with the final cost estimated at $10,000,000. Since the Universal House of Justice expressed its desire for the Bahá'ís of India to contribute to the construction costs, special Temple coupons worth one to 100 rupees each were printed and distributed to Temple Fund representatives in each Bahá'í community. The result of this effort was a generous outpouring of funds from the friends comprising 13 percent of the total cost of the Temple.

The construction of the Temple has progressed well within the original six-year timetable set for it. Due to various circumstances it is estimated that a short extension may be required. Under the direction of the Universal House of Justice a

special committee for the dedication of the Temple was appointed in June 1985. Amatu'l-Bahá Rúḥíyyih Khánum will represent the Universal House of Justice at the dedication ceremony, which will take place from 23 to 28 December 1986.

2. SPIRITUAL ENRICHMENT PROGRAMMES

A solid achievement of the Seven Year Plan has been the importance attached to, and the efforts directed towards, the spiritual enrichment of the believers. Eighty-nine National Spiritual Assemblies adopted vigourous nation-wide programmes for this purpose, the majority of which featured week-end or several-day institutes of specially designed programmes of study to be held in all parts of the countries. District Ḥaẓíratu'l-Quds were used for monthly institutes in Bangladesh, and deepening programmes were carried out at the Teaching Institutes in Kenya. The National Assembly of Bolivia reported that conferences "in the native style" are having a noticeable effect on the understanding of the friends. Some National Spiritual Assemblies in Africa added materials on spiritual life to their unit convention agendas. Another strategy for spiritual enrichment has been the attention given to a selected group which is trained to serve as catalysts to inspire the rest of the community. In the United States, the "Personal Transformation Programme", designed to inspire individuals to study the creative word, utilized trained discussion leaders. A similar programme was initiated in New Zealand. In Taiwan, the Adoption Plan called for selected individuals to "adopt" other, less active believers, and patiently nurture them to maturity. In India, a programme to train 500 believers from major towns and villages has become the single most potent force in assisting the development of fledgling Bahá'í communities in the various states.

Many National Spiritual Assemblies involved their own membership in their spiritual enrichment efforts: the National Assembly of Bermuda divided itself into teams to visit all localities, and the members of the National Spiritual Assembly of the United Kingdom conducted training institutes for believers who then led other institutes. In Ethiopia, locally initiated deepening activities increased significantly after a year-long programme during which teams of National Spiritual Assembly members met with groups of believers from several localities in the regional centre of each area on a regular basis. Spiritual laws and obligations were common themes of these programmes; others focused on the Covenant or intensive study of Bahá'í Scripture.

The life-giving Words of the Manifestation of God, essential for spiritual growth, are becoming available to more members of the Bahá'í community, not only through the translation and publication achievements described in Section IV.10, but also through a new emphasis on the effective distribution of Bahá'í Scripture and encouragement of its use. Distribution of the Bahá'í Holy Writings was the focus of many national spiritual enrichment programmes. Compilations of Bahá'í Writings for inspiration and deepening are prepared and sent regularly to Local Spiritual Assemblies or individual believers. The National Spiritual Assembly of Chile reported that such regular mailings have inspired local communities to hold study classes on a continual basis, and Guatemala reported that many favourable comments were received after all believers were sent prayers and readings for the Fast. Several National Spiritual Assemblies have initiated programmes to provide every believer with the *Words of God* compilation: in Benin, teaching trips were arranged to deliver the compilation into the hands of every believer. Some National Assemblies have printed the short obligatory prayer or other short passages from the Sacred Writings on attractive posters and cards. Feast newsletters published by many communities include such passages for daily reading. In Luxembourg these were personally delivered to each believer who did not attend the Feast.

The number of inspirational and deepening activities on the local level is also increasing: 52 National Spiritual Assemblies have doubled the number of local deepenings in the communities under their jurisdiction. Fifty-one national

communities have reported local deepenings in more than 50 percent of their Local Spiritual Assembly areas.

Dawn prayers were identified by such diverse national communities as Germany and India as an excellent means for fostering the growth of the Bahá'í community and distinguishing it from the rest of society. Twelve National Spiritual Assemblies stated in their semi-annual reports or goal reviews that local communities are holding regular dawn prayers. The Philippines estimates that more than one-third of their local communities hold regular dawn prayers: in one community, the friends from an entire province meet weekly to pray, deepen, and contribute to the Fund. Several National Assemblies report that the number of dawn-prayer gatherings is increasing; in Costa Rica the National Spiritual Assembly felt that the use of a community activities report which included such items as dawn prayers had in itself encouraged the Local Assemblies to establish this practice.

3. BAHÁ'Í SEASONAL SCHOOLS

A signal achievement of the Plan, and one that has contributed greatly to the consolidation of the community, has been the consistently large increase in the number of summer and winter schools held each year throughout the world. More than 1,880 such schools were conducted during the Seven Year Plan. In fulfilment of the goals assigned by the Universal House of Justice to most National Spiritual Assemblies (99), the number of National Assemblies holding seasonal schools has increased from approximately 50 at the end of the Five Year Plan to 128 by Riḍván 1986, 86 percent of the national Bahá'í communities in the world. From information available at the World Centre, it appears that more than 80 National Spiritual Assemblies held such schools for the first time during the Plan.

Not only have there been new summer and winter schools established during the Plan, but in each country there has been a noticeable increase in both-number and regularity of these schools. For example, the number of summer school sessions held in the United States rose from 21 per year in 1979 to 51 annually in 1984, with overall attendance rising from 6,222 in 1979 to 13,750 in 1984. After 1984, the number of summer school participants became too large for the National Assembly to continue monitoring.

Continent	NSAs with Goals	NSAs Organizing Schools	Total Number of Schools Held During the Plan
Africa	36	33	188
Americas	34	39	769
Asia	16	21	428
Australasia	13	15	199
Europe	0	20	296
World	99	128	1,880

Another praiseworthy characteristic of the 1,880 schools held during the Plan was the attention given to racial minorities by 24 National Spiritual Assemblies. One hundred fifteen seasonal schools were conducted in a language other than that of the majority of the population, catering to the divergent needs of a multicultural community. A new dynamism suffused many schools as a result of the directive from the Universal House of Justice that they should be held at low cost; all segments of the Bahá'í community attended and a wonderful spirit of love and unity was generated as the participants worked together cooking, carrying water, and doing other supportive tasks. Many schools included daily teaching among the local residents attracted by the people attending the school. In addition, a pattern of activity reported by almost all National Spiritual Assemblies has been that seasonal schools are followed by large-scale teaching projects, or greater individual commitment to personal teaching. This demonstrates not only the unity of spirit, but also a unity of purpose, enabling the participants to spread the healing message of Bahá'u'lláh.

Permanent schools such as Green Acre and Bosch in the United States, and the New Era Academy in India, have become anchors of Bahá'í community life, uniting and encouraging the friends in their regions. Schools completed during the Seven Year Plan have already begun to fuse surrounding communities. The Landegg Institute in Switzerland, overlooking Lake Constance, offers courses in German, French, Italian, English, Arabic, and Persian, bringing together believers from all over Europe and the world. In New Zealand, a property was acquired in the Raglan area thereby fulfilling a goal to establish a permanent summer school. A new summer school in Groesbeek in the Netherlands is located in a wooded area on a 24-acre site.

Reconstruction of the Louhelen School near Davison, Michigan, was completed in 1982 at a cost of $1,900,000. The new facility, in constant use for summer schools, institutes, and conferences, also hosts the Center for Interracial Understanding. It is expected that in September 1987 it will open a residential college where Bahá'í students will live and study the Faith, while taking academic courses at nearby colleges.

Another undertaking is the Soltaniéh Bahá'í Educational Centre in Brazil, acquired as a gift by the National Spiritual Assembly in 1981. It has three dormitories and serves as a national centre for conventions, summer schools, and other activities.

4. BAHÁ'Í INSTITUTES

In addition to the institution of the Bahá'í summer or winter schools, now universally established, almost all Bahá'í communities organize study institutes: special gatherings of the friends for rigorous deepening. Over the course of the Plan 1,044 institutes were reported by 99 National Spiritual Assemblies, many more than the 38 which had specific goals in this area. Four National Assemblies held regular teaching institutes during the Plan: Swaziland, Seychelles, Peru, and two in Brazil. In Europe and North America, 30 institutes have provided intensive preparation for potential pioneers. World-wide, more than half of the institutes held are for spiritual deepening. It is exciting to consider that after the Bahá'ís of Guyana held ten "spiritualization institutes", the energy of the community was directed to a mass teaching project which culminated in 1,192 new believers.

Continent	NSAs with Goal	NSAs Having Institutes	Total No. of Institutes
Africa	6	26	317
Americas	20	37	324
Asia	3	13	236
Australasia	7	14	144
Europe	2	9	23
World	38	99	1,044

The acquisition of new permanent institutes and the development of other institutes that had been acquired before the Seven Year Plan were important aspects of the consolidation work of the Seven Year Plan. Only 21 National Spiritual Assemblies were asked to acquire permanent institutes during the Plan, but 41 achieved this objective. Deepening institutes are increasingly being used for development activities as well as for Bahá'í deepening classes. The following table provides a continental breakdown for the number of permanent institutes.

Continent	NSAs with Goal	NSAs Having Perman. Inst.	Total No. of Perman. Inst.
Africa	2	13	22
Americas	19	19	34
Asia	0	6	13
Australasia	0	3	6
World	21	41	75

The diffusion of the Rúḥí Institute method and materials has been a significant factor in the spiritual consolidation of Latin American communities. Approximately one-third of the 257 Central and South American institutes are Rúḥí Institutes. The goal of the Rúḥí Institute in Cali, Colombia, is to guide believers on a path of service. Each course involves not only training in practical skills but also study of spiritual topics that will develop the necessary qualities to endow the students' deeds of service with excellence and purity. Each person who completes the training becomes a trainer and shares his or her training with others. By the end of the Plan the Rúḥí Institute model had spread from its native Colombia to Dominica, Ecuador, Guadeloupe, Guatemala, Guyana, Haiti, Honduras, Nicaragua, Panama, Trinidad and Tobago, and Venezuela. Participants in courses at the Institute in Colombia have come from many countries, including the United States and several islands in the Caribbean. Youth, in particular, have been encouraged to participate in Rúḥí Institutes, undergoing the rigorous training and taking the ideas back to their native countries.

Several institutes in the Americas have been established primarily to serve the needs of Native American peoples: for instance, Bahá'í House-Yukon, the Native American Bahá'í Institute in the United States, the Martha Root Institute in Mexico, and the Guaymi Cultural Centre in Panama, all of which emphasize preservation and encouragement of indigenous cultures and have initiated or planned programmes of social and economic development. As well, four institutes collaborate with Bahá'í radio stations in areas with relatively large Bahá'í populations: the Guaymi Cultural Centre, the Louis G. Gregory Institute in the United States, the Amatu'l-Bahá Rúḥíyyih Khánum Institute in Ecuador, and the Ferdowsi Institute in Bolivia. The imaginative and unified activities by the staffs of the institutes and radio stations provide potential for the rapid expansion and consolidation of hundreds of Bahá'í communities.

5. BAHÁ'Í EDUCATION OF CHILDREN

The Bahá'í education of children, so essential to the health and future well-being of the Bahá'í community, has been carried out through the immense and sacrificial efforts of many believers during the Seven Year Plan, with unprecedented progress registered as a result. The number of local Bahá'í children's classes increased by 148 percent throughout the world, growing from 1,731 classes at the beginning of the Plan to 4,295 classes by Riḍván 1986 (see Section III.5.E). The greatest growth was in Africa, where an increase of almost four times, from 241 to 889 classes, was registered; and in Asia, where 395 classes were held at the beginning of the Plan and 1,361 at the end - a 245 percent increase. The number of children's classes grew by 84 percent in the Americas, 146 percent in Europe, and 57 percent in Australasia. Sixteen National Spiritual Assemblies report that all of their Local Spiritual Assemblies were providing Bahá'í education to all their children, and in 45 countries there are children's classes in more than 50 percent of the Local Spiritual Assembly areas. The upsurge in the number of classes for the Bahá'í education of children is illustrated in the following table.

Continent	NSAs Reporting Children's Classes - 1980	NSAs Reporting Children's Classes - 1986	Total No. of Classes 1980	Total No. of Classes 1986
Africa	29	46	241	889
Americas	31	42	769	1,418
Asia	19	30	395	1,361
Australasia	17	20	197	310
Europe	17	27	129	317
World	113	165	1,731	4,295

The assignment of goals to 127 National Spiritual Assemblies for the provision of children's classes, and the particular assignment of specific numerical goals to 74 of them, has been a motivating factor in this remarkable achievement. Of the Assemblies with definite numerical goals, the National Assemblies of Chad, Brazil, Panama, the Philippines, Sri Lanka, and Papua New Guinea achieved 100 percent or more of their assigned goal. In addition, seven National Spiritual Assemblies achieved at least 75 percent of their goal, while 16 more established between 50 and 74 percent of the children's classes they were asked to institute.

In order to provide high-quality children's classes, great attention has been devoted to training teachers and developing lesson plans for them. Seventy-six National Spiritual Assemblies were given the goal of developing lesson plans, and 20 National Assemblies reported the production of 30 new lesson plans during the last seven years. They are usually designed by a national committee for distribution throughout the country. Lesson plans vary in content, some providing specific references for the teachers and others being general topic outlines for the children. Sixty percent of the total number of Bahá'í children's lesson plans held on file at the World Centre were generated during the Seven Year Plan.

There have been 525 institutes for training teachers of children's classes held in 77 countries during the Plan; 88 National Spiritual Assemblies had goals in this area. One extensive training effort has been the Local Education Advisor Programme (LEAP) in the United States where a network of child education advisors meets together to learn specific skills and increase their understanding of Bahá'í principles of child education; they then return to their own communities to share their enthusiasm and train others to hold better children's activities. Several hundred individuals have participated in some 200 LEAP training institutes since 1979. In the Philippines, a project to establish at least 200 regular children's classes was launched in October 1985. A corps of volunteers received special training, and then dispersed to localities to train teachers who would in turn train additional teachers. It was intended that the project would triple the number of children's classes held and improve the quality of existing classes. The following table provides continental information on the number of lesson plans produced and children's training institutes held during the Plan.

Continent	No. of NSAs Developing Lesson Plans	Number of Lesson Plans Produced	No. of NSAs Holding Training Insts.	Number of Training Institutes
Africa	11	13	28	155
Americas	2	5	24	269
Asia	5	7	14	70
Australasia	2	5	6	21
Europe	0	0	6	10
World	20	30	77	525

A firm foundation for Bahá'í education of children has been established through the institution of annual seminars on this subject, which are now held in Barbados, Costa Rica, the Dominican Republic, El Salvador, Honduras, Mexico, Puerto Rico, and Sri Lanka. A total of 209 education seminars have been held in 47 countries since 1979.

Another prerequisite for successful children's education is an adequate supply of literature written with a child's interests in mind. Twelve National Spiritual Assemblies were specifically assigned goals to provide literature for children, and many other communities have also directed attention to this need. Before this Plan there were 143 children's books available, of which 36 were books of Sacred Writings for children. During the past seven years, 226 new children's books were printed, of which 30 are prayer books. Prayers for children are now available in 24 languages, including a recent production in Papua New Guinea in Motu and Pidgin. The prayer

book, *Oh God, Guide Me*, is available in English, French, German, Icelandic, Kinyarwanda, Maori, Norwegian, Portuguese, and Spanish. There are children's books available in 36 languages including Acholi, Indonesian, and Maori. Some books, such as *Stories from the Dawnbreakers* and *God and His Messengers*, are available in seven and eight languages respectively, and each has been reprinted more than ten times. The National Spiritual Assembly of Mexico produced six titles in Spanish during the first two years of the Plan, and the Netherlands has produced 26 different children's books. The Bahá'í World Centre receives four children's periodicals, one of which, *Varqá*, from India, is published in seven languages.

The Bahá'í community has not only invested its energy in the classroom education of Bahá'í children, but around the world children are coming together from different countries, regions, and cultures to discover their unique identity as Bahá'ís. During the Seven Year Plan there were 387 camps, week-end gatherings, picnics, fairs, and sports days organized for Bahá'í children. Some particularly memorable events include a nation-wide children's art contest and a children's folkloric festival in Panama with 500 children and 300 adults in attendance, a broadcast to an audience of 1,500 by a group of Bahá'í children from 13 rural villages in Ecuador, and a music festival attended by 1,700 children in Brazil.

6. BAHÁ'Í FAMILY LIFE

Many National Spiritual Assemblies have identified the disintegration of the family unit as one of the significant trends in their countries and have directed their energies to fostering an awareness of the distinctive character of Bahá'í family life as a cornerstone of the new world civilization. Sixty-six National Spiritual Assemblies were given goals in this area, and 203 events in 45 countries have focused on parenting and family life. Six communities (Alaska, Australia, Liberia, Malaysia, Taiwan, and the United States) reported regular family life seminars and deepening events. Other National Spiritual Assemblies reported that Bahá'í teachings on family life are stressed in summer schools, feast letters, and on teaching trips. In Zambia, a family life conference was held to coincide with the National Convention. Malaysia launched two campaigns entitled "Happy Family Month". Bahá'í activities planned with families in mind are also increasing: Austria, Australia, and New Zealand have regular family camps or week-end retreats. The burgeoning number of Bahá'í summer schools has also contributed to the development of Bahá'í family life.

More than one-third of all National Spiritual Assemblies were assigned goals to encourage family gatherings for prayers and reading the Holy Writings. Progress towards this long-term objective calls for the cultivation of new habits and a new way of thinking in Bahá'í families. Recognizing that family prayer and study can create spiritual strengths that facilitate the winning of more tangible goals, many National Spiritual Assemblies utilize every possible means to promote this objective. For example, the National Spiritual Assembly of Argentina reported that the National Teaching Committee, the Auxiliary Board members, the national bulletin, and summer schools all helped to encourage the practice of family prayers. Materials for family deepening evenings were prepared in Hawaii and the United States, and books of daily devotions were published in Canada and the United States.

Special literature designed to acquaint the friends with the Bahá'í teachings on family life was published in 26 countries during the Plan. The *Bahá'í Programme for Mothers* series, which includes 12 teachers' guides and simple, illustrated booklets for mothers on creating a spiritual home, learning at home and at school, teaching about religion, and using good discipline, was published by the National Women's and Children's Committee in Kenya in a format that will allow it to be easily translated and adapted by other communities. A family life compilation was published in Sinhala in Sri Lanka; and in Transkei, a book on Bahá'í family life was distributed to a number of families.

Teaching the Faith to whole families and to non-Bahá'í members of Bahá'í families is an essential corollary of increasing the number of spiritually united Bahá'í families. Twenty National Spiritual Assemblies were assigned such goals. Bangladesh reported that as a result of the emphasis placed on teaching families, many non-Bahá'í family members had become Bahá'ís. Singapore reported that 43 percent of new declarants now come from families that already have at least one Bahá'í member.

7. YOUTH ACTIVITIES

One of the most dramatic developments in the Bahá'í world community during the Seven Year Plan was the evolution of the "Bahá'í Youth Movement". Beginning in June 1984 with discussions among youth across North America, it received added impetus three months later at the International Youth Conference in London, Canada. Nearly 2,000 youth left the conference with a network of peers all over the world and a commitment to transform themselves into the leaders among their generation, leading humanity towards a peaceful global civilization. The spiritual energy released by the persecutions in Iran combined with the inimitable enthusiasm and energy of youth has, through the self-discipline encouraged by the Youth Movement, brought about unprecedented numbers of deepenings, conferences, development projects, media coverage, teaching endeavours, and activities which have served to consolidate young people everywhere - all planned and carried out by Bahá'í youth.

The decision of the United Nations that 1985 was to be considered the International Year of Youth provided a channel for this newly released energy. In 1985 international conferences were held in eight countries on all five continents, bringing together more than 10,000 youth from over 100 countries. National and regional conferences totalled 49, including conferences for the first time in Tuvalu, Kiribati, and Greece. There were 1,300 Bahá'í youth in attendance at the European Youth Conference in Antwerp, Belgium, and almost 4,000 at the conference in Columbus, Ohio, the United States.

In 1985 alone, Bahá'í youth extended their services and enthusiasm to government committees, non-governmental organizations, various councils and associations, and other religious bodies in almost 30 countries, helping to plan, organize, or host a vast number of events intended to encourage discussions on peace, participation, and development, the three themes of the International Year of Youth.

Youth from around the globe began sharing messages of achievements and activities with one another through at least 19 publications intended for Bahá'í youth. By Riḍván 1986, youth periodicals carried stories about 38 African youth who pledged to travel by foot to teach the Faith in rural villages after a particularly inspiring youth conference in Cameroon; Norwegian youth who prepared a local radio programme about the Faith and youth; and South American youth who received training at the Rúḥí Institute in Colombia and travelled in Colombia, Panama, and Paraguay to strengthen tutorial schools in villages. There are six youth bulletins in Africa, five in the Americas, four in Asia, and two each in Australasia and Europe, all started during the Seven Year Plan.

Bahá'í youth, while building a stronger network among themselves, are simultaneously making connections with other youth as well. Bahá'í youth in the United Kingdom undertook a massive project to take information about the United Nations, with special emphasis on the Declaration of Human Rights, to every secondary school and university. Although not all schools were willing to participate, many were reached. Many of the upper grades accepted offers for Bahá'í speakers in their classrooms. Bahá'í youth in Chad received governmental acclaim for visiting thousands of drought and famine victims; the Bahá'í club at the University of Guelph in Canada held a general meeting at the beginning of the year to explain the Bahá'í Youth Movement to students and ended the meeting with a Bahá'í Club having more non-Bahá'í members than Bahá'ís.

The outstanding reputation acquired by Bahá'í youth through this kind of outreach has opened the way for invitations by governmental authorities in some countries to participate in or organize events. Youth in Guam were asked to organize a "Unity Day" by the Department of Youth Affairs; the State Government of Hawaii asked a Bahá'í youth to join the planning committee for the International Year of Youth; youth in Belize collaborated with the Ministry of Youth to hold a conference to observe the International Year of Youth which was reported to be the "largest, best organized in the history of Belize". The Bahá'ís participated in a United Nations International Youth Conference held in Jamaica in April 1985, with Bahá'í representatives from the Bahá'í International Community, the United Kingdom, The Gambia, the United States, and Jamaica. The Swiss Bahá'ís, being the only group with representation from all three language areas in the country, were asked to consult with the Minister of the Interior about problems of special concern to youth. The Swiss Government sent four youth including one Bahá'í to an international youth conference in Japan. Similarly, Bahá'í youth in the United Kingdom, The Gambia, and Tonga were also sent as youth ambassadors by their governments.

In addition to these special activities, however, there were more than 378 teaching events during the Plan directed specifically at youth, many carried out by youth themselves. Many National Spiritual Assemblies have established special youth teaching committees or regularly scheduled youth teaching activities. The Badí' teaching projects undertaken in Brazil made great use of national school holidays by encouraging youth to travel teach, especially in small villages, during their vacations. Zimbabwe trained over 100 teams of two youth each for consolidation work among Bahá'í communities. Youth are also holding children's classes, teaching in tutorial schools, conducting deepenings in villages, participating in social and economic development projects, and proclaiming the Faith through Bahá'í sports events.

The activities held during the International Year of Youth received a great deal of publicity and attention, but underlying the vast number of special events organized for 1985 was the consistent growth of locally initiated events throughout the Seven Year Plan. There were 121 national communities with goals assigned to encourage youth activities; 125 reported youth activity of some kind. Nineteen National Spiritual Assemblies now report youth activities in more than 50 percent of their Local Assembly areas (more detailed statistical information is provided in Section III.5.F). More than 1,100 national and regional conferences for youth were held during the Plan. Approximately one-third of these national and regional events coincided with the International Year of Youth. Locally sponsored activities, however, have grown at a dramatic rate - more than seven times in Africa - from the beginning to the end of the Plan. Almost all the National Spiritual Assemblies in the world have attentively nurtured the youth in their communities. The following table provides information about nationally sponsored youth activities on each continent.

Continent	NSAs Organizing Activities	Teaching Activities	Consolidation Activities	National/Regional Conferences
Africa	32	79	17	168
Americas	34	175	64	400
Asia	23	45	51	241
Australasia	17	29	42	127
Europe	19	50	57	190
World	125	378	231	1,126

8. ENCOURAGEMENT OF BAHÁ'Í WOMEN

Inspired by the example of the Greatest Holy Leaf, the Fiftieth Anniversary of whose passing the friends commemorated midway through the Plan, Bahá'í communities around the world made intensive efforts to encourage the participation of women in Bahá'í activities and to attract greater numbers of women to the Faith. These efforts

have grown remarkably during the Plan, partly in response to goals that were assigned to more than 50 percent of all National Spiritual Assemblies. In the course of these seven years, the number of national communities with specific activities geared towards the women of their communities almost doubled, from 69 at the beginning of the Plan to 116 national communities. Concurrently, the number of Local Spiritual Assemblies organizing local women's activities has grown almost four times, from 418 local communities in 1980 to 1,558 in Riḍván 1986. Activities for Bahá'í women are held in 604 communities in Africa, 222 in the Americas, 544 in Asia, 126 in Australasia, and 62 in Europe. This represents a ten-fold increase in Africa, four-fold in Asia, three-fold in Europe, and two-fold in the Americas and Australasia.

In many parts of the world, these activities focused on the ability of women to improve the quality of rural life by learning about nutrition, child care, hygiene, sewing, appropriate technology, tree planting, and literacy. In Haiti and Kenya, Bahá'í women formed cooperatives for income-generating activities. The Local Spiritual Assembly of Lenakel in Vanuatu organized a Sunday morning women's literacy group. In one community in the Marshall Islands, the women met every Saturday morning for prayers and then spent the day working together to improve each other's homes.

At least 434 national and regional women's conferences were held during the Seven Year Plan, with a total attendance of 16,500 believers. These conferences were very significant in confirming the faith of Bahá'í women, giving them an assurance of their own capacity and allowing them to gain practical administrative experience. Some National Spiritual Assemblies reported that the Bahá'í men have prepared meals and provided child care for women's conferences. Nineteen National Assemblies, nine of them in Africa, publish special magazines for Bahá'í women. Other National Spiritual Assemblies reported that their national bulletins regularly include articles prepared by the women's committee on famous Bahá'í women and other topics.

Specially planned activities for teaching the Faith to women took place in 101 countries on all five continents. Bangladesh held regional conferences specifically designed to encourage the teaching of women. In some developed countries, morning meetings were held to teach women at home. In Chad, one woman walked over 100 kilometres on one of two teaching trips that lasted a total of 67 days! In Italy, a book about the role of women in the Faith was prepared for distribution to women who had gained national prestige in political, social, cultural, or humanitarian affairs. Fruitful contact with leading women has been reported by the National Assemblies of Tonga, Kenya, Swaziland, Benin, The Gambia, and Guadeloupe. Another significant trend was the involvement of Bahá'í communities in women's activities sponsored by other organizations. In Fiji, the Bahá'í National Women's Committee hosted an International Labour Organization course on money-making projects for women in rural areas. The National Bahá'í Women's Committee of Singapore and the Singapore Council of Women's Organizations jointly planned a seminar on youth and community development that was highly successful, and the National Spiritual Assembly of the Solomon Islands noted the growing involvement of their Bahá'í women in activities of the National Council of Women and the Solomon Islands Development Trust. The following table provides a statistical summary of the nationally sponsored women's activities registered during the Seven Year Plan.

Continent	Countries Sponsoring Activities	Teaching Events	Newsletters & Bulletins	National & Regional Conferences	Attendance
Africa	31	26	9	172	3,737
Americas	25	17	4	55	2,192
Asia	18	9	1	137	8,381
Australasia	13	2	3	47	1,412
Europe	14	4	2	23	786
World	101	58	19	434	16,508

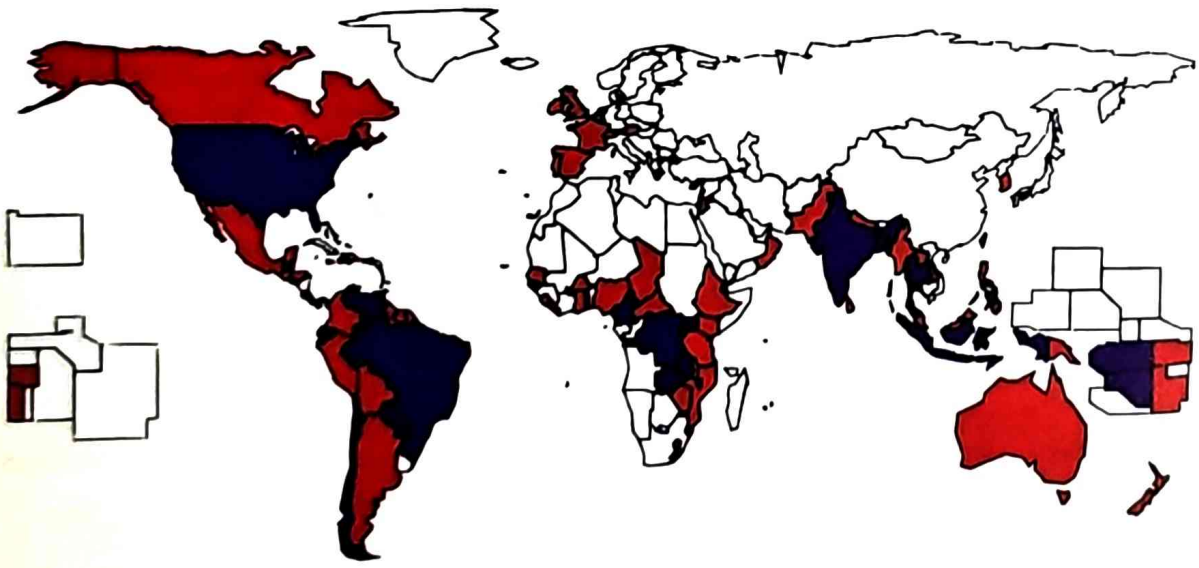
A significant factor in the realization of the equality of the sexes is the participation of women in the Bahá'í administrative order. Many National Spiritual Assemblies, particularly in Africa and Asia, have noted that the number of women elected to serve on Local Spiritual Assemblies and as delegates to National Conventions has been increasing. Several National Assemblies have also reported that they have attempted to include women in all committees they appoint.

Bahá'í delegations at the World Conference of the United Nations Decade for Women, held in Nairobi, Kenya in July 1985, and the Regional Preparatory Meetings held in Havana, Cuba and Arusha, Tanzania in 1984 were extremely successful in presenting the Bahá'í teachings and accomplishments regarding the equality of the sexes. In Nairobi, the Bahá'í delegates received extensive media attention, including 11 radio and television interviews during the Conference.

9. SOCIAL AND ECONOMIC DEVELOPMENT

A. Overview of the Plan's Progress

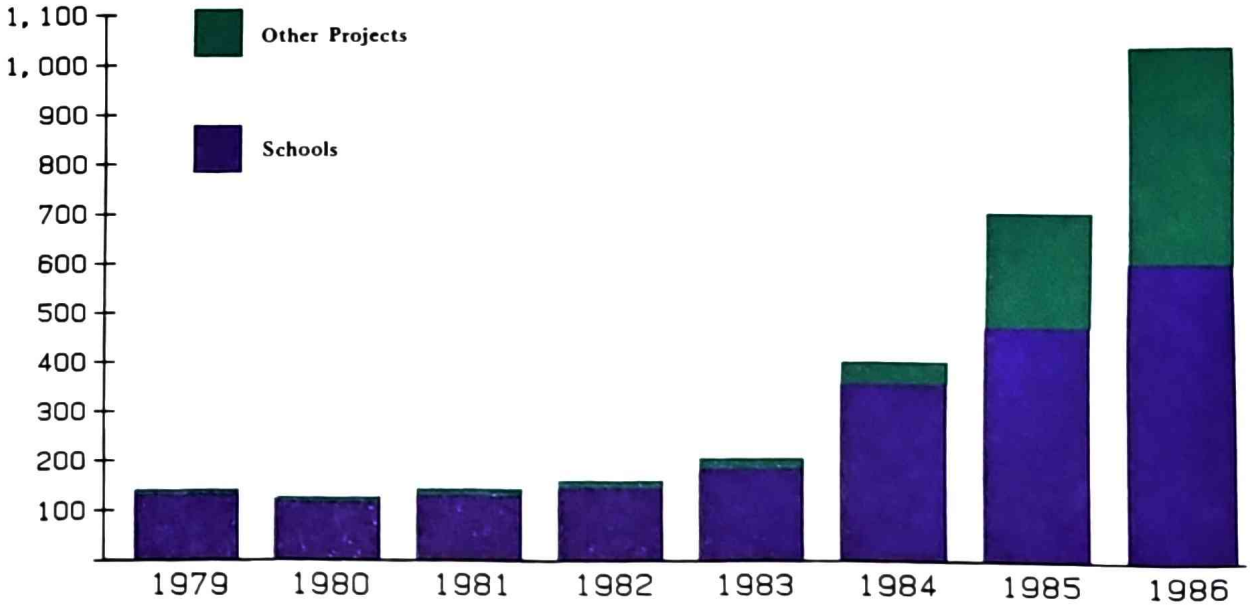
One of the most dramatic achievements of the Seven Year Plan has been the increasing involvement of Bahá'í communities throughout the world in activities designed to uplift the social and economic life of peoples, largely in response to the 20 October 1983 message of the Universal House of Justice which directed the attention of the Bahá'í world to this essential corollary of Bahá'í belief, and called upon the communities to incorporate the process of social and economic development into their regular pursuits. A 700 percent increase in the number of development activities monitored by the Department of Statistics occurred over the course of the Plan. At the beginning of the Plan, 98 tutorial schools were operating in India and Zaire, and 18 other National Spiritual Assemblies were conducting some type of development activity; the total number of projects was 129. There were 212 development programmes underway in 52 countries in mid-1983, and by Riḍván 1986, 92 National Spiritual Assemblies were engaged in 1,030 development activities. The following map illustrates the countries which began a development programme prior to the Seven Year Plan, as well as those which have established such an enterprise since Riḍván 1979.



During the first five years of the Plan, all but a few of these efforts were schools, but since 1984 other types of projects have developed rapidly, now making up 42 percent of the total. This is illustrated in the following table, which presents the number and type of development programmes on each continent:

	World	Africa	Americas	Asia	Australasia	Europe
Agriculture & Forestry	70	28	13	21	7	1
Community Development, etc.	144	57	61	14	4	8
Education	724	164	117	423	14	6
Tutorial Schools	558	139	93	318	8	0
Academic Schools	41	4	13	24	0	0
Other Ed. Projects	125	21	11	81	6	6
Health & Social Services	87	33	8	35	3	8
Radio Stations	5	0	5	0	0	0
Total	1,030	282	204	493	28	23

The following bar chart illustrates the growth in the number of development programmes during the Seven Year Plan.



B. Tutorial Schools

These schools are the centrepiece of the Bahá'í development effort, a visible seed of the widespread humanitarian activities of the future Bahá'í society. They provide basic education for children or adults in many developing countries where educational opportunities are otherwise limited.

At the outset of the Seven Year Plan the goal of encouraging the establishment of tutorial schools was given to 33 National Spiritual Assemblies, 19 of which were in Africa. At the opening of the second phase, the number of National Spiritual Assemblies assigned this goal was raised to 41, and 13 of these were given specific numbers of schools to establish. By Riḍván 1984, the opening of the third phase, the number of National Spiritual Assemblies encouraged to participate in development of tutorial schools had reached 51, with 29 in Africa, 11 in the Americas, seven in Asia, and four in Australasia. In response to these goals, the number of tutorial schools quintupled during the Plan, growing from 111 in 1979 to 558 presently. Most of these

grassroots educational efforts are concentrated in a few countries, with 47 percent of the schools located in India alone. There are also 86 schools in Zaire, 56 in Bolivia, ten in Colombia, seven in Haiti, nine in Panama, and 19 in the Philippines, comprising 34 percent of the total number.

Tutorial schools represent the efforts of Bahá'ís to meet the educational needs of their communities with their own resources. In some parts of the world the Bahá'í tutorial school is the first educational institution ever to be established in a village; in other places, such as Kenya and Fiji, the Bahá'ís are providing pre-school education and spiritual and social enrichment activities for young children who would otherwise have been unsupervised while their mothers worked. In some countries, such as Zaire, the tutorial schools concentrate on adult education. It is estimated that 22,000 students attend these simple schools, which integrate Bahá'í study with secular education. Non-Bahá'í students are reported at 41 percent of the schools and constitute 20 percent of total enrolment world-wide, although the number of non-Bahá'í students ranges from 12 percent in Asia to 60 percent in the Americas. Overall, the average tutorial school serves 40 students; but the average enrolment ranges from 17 in Australasia to 49 in Asia.

Continent	No. of NSAs	No. of Schools	Estimated Enrolment	Percent of Non-Bahá'í Students	Average Enrolment Per School
Africa	17	139	3,197	46 %	23
Americas	12	93	3,069	60 %	33
Asia	9	318	15,582	12 %	49
Australasia	5	8	136	52 %	17
World	43	558	21,984	20 %	40

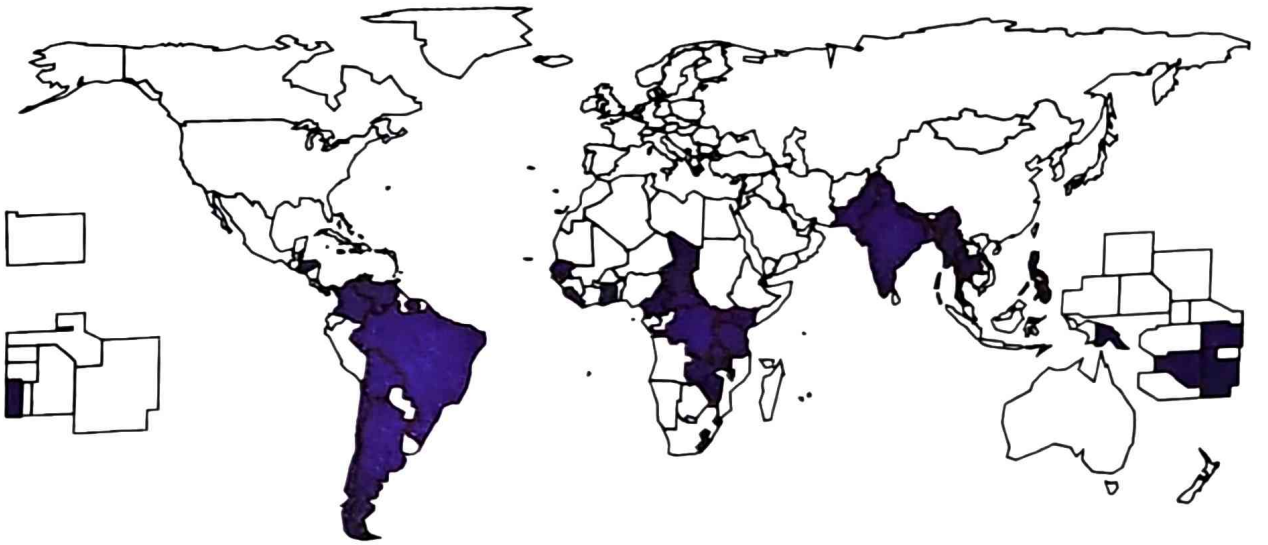
Twenty-five percent of the schools meet in the open air, 48 percent are held in Bahá'í Centres, and the others meet in other buildings or simple structures erected to provide shelter for the students. The teachers may be young school graduates returned from the city, a literate villager, or a parent. Some teachers are volunteers, others are paid with funds raised from a communal garden, others are reimbursed with food or with labour on the teachers' lands, and some are supported by school fees or temporarily subsidized by the National Assembly. Most tutorial schools (82 percent) concentrate on basic education, 24 percent offer adult literacy, and 45 percent include or consist of pre-school programmes. Thirteen percent of the schools have other programmes, primarily vocational training and crafts. A few communities have initiated craft programmes by inviting village elders to use the school to share their skills. Seventy percent of Bahá'í tutorial schools operate with one teacher, and overall the student/teacher ratio is 30:1. Although only 12 percent report being totally financially self-supporting, an additional 51 percent are partially funded at the local level. The tutorial schools are expected to try to become financially independent within a few years of their establishment.

Reports from India, Africa, and South America suggest that Bahá'í tutorial schools have remarkable potential to transform and strengthen individual and community Bahá'í life. Some of these schools provide education to groups which traditionally have been the victims of discrimination, such as the "untouchables" in India, and various tribal peoples. Tutorial schools are often very effective in their efforts to instil fuller knowledge of the Faith and Bahá'í standards of behaviour, as well as influencing the families of children who attend them. Some communities have established local Bahá'í Funds for the first time and have begun to hold Nineteen Day Feasts and Local Assembly meetings more frequently since their tutorial schools began operating. In the Philippines, the teachers of the 19 tutorial schools are actively involved in all facets of Bahá'í life within their communities and are sources of great spiritual energy among the friends. The National Assembly reports that the tutorial programmes in the Mangyan tribal area have so strengthened the Local Assemblies that "even the Government land authorities in the area have made it a

policy to deal only with the Local Assemblies". They also report that children leaving tutorial schools in the mountains in order to continue their education "have consistently shown that their tutorial background has prepared them to be put into classes in the public school system two to three grades ahead of their peers".

Bahá'í tutorial schools are also guiding and developing the communities they serve. As parents of the non-Bahá'í children attending the schools become involved in planning for their children, they are exposed to Bahá'í principles of consultation, of the spiritual foundation of education, and of service as worship, through working with the Local Spiritual Assembly. At the tutorial school in Sugarbush, Transkei, the parents, most of whom are not Bahá'ís, consulted on how to provide funds for feeding the students, devised a plan of rotating responsibility, and then initiated fund-raising activities to provide a firm foundation for the school. The potential of tutorial schools to be a centre for community education and improvement will grow as Local Spiritual Assemblies gain confidence in their ability to promote the welfare of their communities.

The following map illustrates the countries in which the Bahá'í communities have, by Riḍván 1986, established tutorial or academic schools.



C. Academic Schools

Bahá'í academic schools, operating with a full-time staff, permanent premises, and an approved curriculum, have been established and gradually developed by Bahá'í communities in many countries. These schools reflect a heritage of Bahá'í education that began in 1897 with the founding of the Tarbiyat Schools in Tihrán, and the establishment, in subsequent years, of formal Bahá'í schools in 'Ishqábád, Najafábád, Hamadán, Káshán, Bárfurúsh, Qazvín, and other locations for a total of 24 schools. Although all these schools were closed down by the Government in the 1930s, the Bahá'í standard of equality of opportunity and excellence in education has been continued by the newer Bahá'í schools around the world.

At the beginning of the Seven Year Plan ten academic schools were operated by Bahá'í institutions. By 1983 there were 22 such schools, and by the completion of the Plan 41 academic schools in eight countries provided educational opportunities for Bahá'í and non-Baha'i students, guided by the standards and teachings of the Faith. Twenty-four of these schools are located in Asia, 13 in the Americas, and four in

Africa. It is estimated that over 6,000 students, 85 percent of them non-Bahá'ís, attend these schools. In addition to the 41 official Bahá'í schools which are run by institutions of the Faith, the number of schools operated by individual believers as private ventures has also increased rapidly. Thirty-four such schools are now operating in 19 countries, almost all of them initiated during the Seven Year Plan.

Some of the better-known Bahá'í schools are briefly described below, listed alphabetically.

Anís Zunúzí Bahá'í School, Lilavois, Haiti
Since opening in 1980, it has gradually expanded its programme and now offers kindergarten, grades 1-8, and a new technical section, serving a total of 270 students from the surrounding rural area. A rural development programme is based here, and the school hosts local and national Bahá'í conferences, seasonal schools, and National Conventions.

Auntie Claire's School, Kampala, Uganda
This interracial kindergarten was established in 1957 by Miss Claire Gung, who was called "the mother of Africa" by Shoghi Effendi. Since she passed away it has been operated by the National Spiritual Assembly of the Bahá'ís of Uganda.

Bahá'í School, Tadong, Sikkim
Over 870 students, ranging from nursery up to Class IX, attend the Tadong Bahá'í School, which is considered one of the best schools in Sikkim. It has secured recognition by the Government of India and its new building also houses the National Spiritual Assembly offices.

Colegio Núr, La Cisterna, Chile
Inaugurated in 1977, Colegio Núr is Bahá'í-owned and administered, but receives state support. Its curriculum spans pre-school through high school, including professional/technical training. Nearly 400 students attend, participating in a variety of extra-curricular activities, including optional lessons on the Faith.

Escola das Nações (School of the Nations), Brasilia, Brazil
Over 175 students from more than 30 countries, mostly from families of diplomats, attend this international bilingual school, which includes pre-school and primary grades. New construction will enable the school to start a secondary school programme and expand enrolment to 400 students. Although begun as a private school, it is now partly owned by the National Spiritual Assembly of Brazil.

Faizi and Muhájir Schools, Loncopulle and Bollilco, Chile
These rural primary schools mainly serve the Mapuche Indian population, from whose ranks come the majority of Bahá'ís in Chile. In addition to the standard academic curriculum, they encourage expressions of Mapuche art and music by the 102 students, and provide agricultural training and community literacy programmes. Boarding facilities are planned which will enable them to substantially increase enrolment.

Glory School, Shantiniketan, West Bengal, India
Glory School currently offers pre-school and grades 1-3 to approximately 60 students, some of whom enjoy boarding facilities and scholarships. A new classroom building is under construction.

New Day Montessori School, Karachi, Pakistan
Since its establishment in 1978, enrolment has grown to 359 students, with five primary grades and a Montessori kindergarten operating at present. A new building has been completed and the National Assembly plans to expand the curriculum through secondary school.

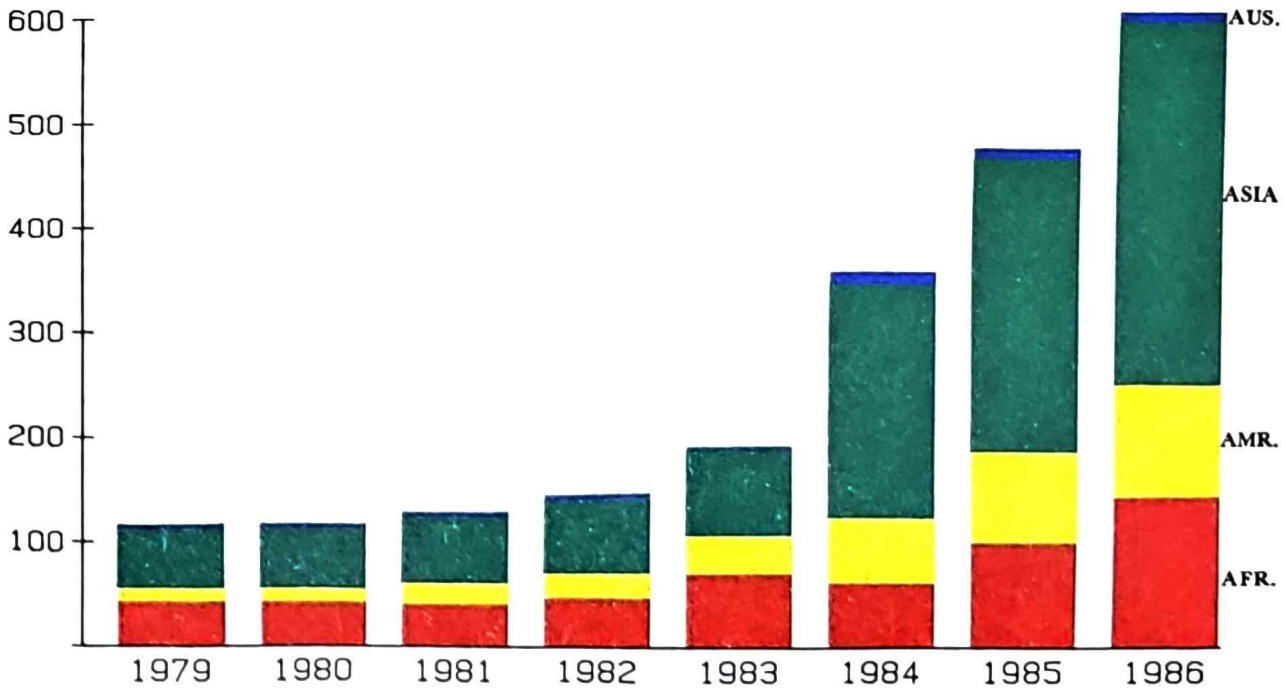
New Era High School, Panchgani, Maharashtra, India
This international school of increasing stature, which has existed since 1945, offers classes from pre-school through junior college, attended by more than 500 students, including a number of international students. Computer programming has recently been added to its curriculum, and the primary school programme is being expanded. The Centre for Rural Development and Education, the Bahá'í Academy, and the Institute of Rural Technology, all based in Panchgani, will soon be merged into the Bahá'í Development Institute (BADI). This new institution is expected to develop into a College of Human Services.

Rabbani Higher Secondary School, Gwalior, Madhya Pradesh, India
Offering Standard VI-XI to about 200 students, vocational and agricultural training is heavily emphasized at the Rabbani School. A 72-acre farm and poultry operation augments the academic programme, while community development and health programmes provide outreach services to nearby villages.

Raimundo Oliveira Menezes School, Salvador, Bahia, Brazil
Approximately 300 students, including a number of physically or emotionally handicapped children, attend this primary school which offers pre-school through fourth grade. The Government pays the salaries of all the teachers and no school fees are charged.

Santitham School, Yasothon, Thailand
In operation since 1963, it currently includes a large kindergarten and small commercial school, with a total enrolment of about 200 students. Two new buildings have been completed recently, providing space for vocational training of rural women.

The following graph provides a picture of growth in the number of Bahá'í schools, both academic and tutorial, during the Plan.



D. Literacy and Vocational Training

At least 125 literacy, vocational, and other educational programmes were also established during this Plan. The William Masehla Bahá'í Institute in Zambia combines practical education in agriculture, health, literacy, and village technology with service projects and intensive study of Bahá'í subjects. The same dynamic course of

study is offered at the Shiraz Institute in Papua New Guinea. The Rural New Era Centre for Development at Panchgani in Maharashtra State, India, is now planning to expand its training programme to serve rural people from all parts of India. The Bahá'í Vocational Institute for Rural Women in Indore, Madhya Pradesh, teaches craft classes that enable Indian women, most of whom come from tribal areas, to become gainfully self-employed. Adult literacy education, computer skills classes, and training for the unemployed are among the other efforts of Bahá'í communities to uplift themselves through education.

E. Community Development and Other Projects

The growing awareness by the Bahá'í community of its potential and capacity to improve the conditions of mankind is reflected in the increasing number and diversity of community development activities initiated by Bahá'ís. Pygmy Bahá'ís in Zaire have learned and adapted skills that enable them to express the dignity and self-respect they have found through the Faith: they have built homes, they have begun to farm so that they can support themselves, they have become literate. In French Guiana, a Bahá'í community built a bridge to their village. Local Spiritual Assemblies in Guyana, Haiti, and Zaire have organized cooperatives to make scarce goods available at fair prices, or to help Bahá'í farmers and craftsmen obtain a reasonable income from their work. In Chad, Local Spiritual Assemblies have established village health centres to disseminate health information and dispense medicines, and a similar project has been started in Burkina Faso. Bahá'ís have organized medical and dental camps in the tribal areas of India and established alcoholism counselling programmes in Alaska. Detailed plans and preparations have been made for a Bahá'í Home for the Aged which will be the first dependency of the Mashriqu'l-Adhkár in Germany. Local Spiritual Assemblies in 12 countries have community farms or fish ponds to raise money for the Bahá'í Fund or to support a tutorial school or other community service. Other projects promote innovative agricultural technologies or encourage tree planting.

Community development, agricultural, and health-related activities are being carried out in 57 countries: 16 in Africa; 17 in the Americas; ten in Asia; eight in Australasia; and six in Europe. The number of health-related activities reported to the World Centre increased from two to 87 during the course of the Plan; the number of agricultural activities grew from three to 70, and the number of other community development projects increased from two to 144.

F. Radio Stations

During the Seven Year Plan Bahá'í radio stations were established in Peru (1981), Bolivia and the United States (1984), and Panama (1986), joining Radio Bahá'í Ecuador (1977) in an expanding network of stations dedicated to community service as well as consolidation of Bahá'í communities and proclamation of the Faith of Bahá'u'lláh.

The Bahá'í radio stations are developing a unique and very successful form of community-based, participatory media. Usually centred in rural areas where there are large indigenous Bahá'í populations, they are a service offered by the local Bahá'ís to the wider community around them. The Radio Bahá'í staff are for the most part local people: farmers, students, mothers and grandmothers, literate and illiterate, volunteers who view their work as an expression of their faith. Their programmes speak to the people in their own language(s): the news programmes report local events; the agricultural and community life programmes are often taped in villages; and indigenous music is broadcast. Radio Bahá'í gives a voice to the community it serves, a tool which the people can use to express and validate their culture, to discuss and solve their problems, and to uplift themselves through their own efforts and the inspiration of the Bahá'í teachings. These radio stations are briefly described below.

Radio Bahá'í Ecuador, in Otavalo.
Established in 1977, the first Bahá'í radio station now broadcasts 19 hours each day and has upgraded its power to 3 kW, giving it the potential to reach over 200,000 people on medium wave. Response from short wave listeners in two distant provinces has been enthusiastic. The medium wave station has achieved 94 percent listenership in its broadcast area, by far the highest of any station in the area. It has well-developed community service programmes in agriculture, health, and general culture.

Radio Bahá'í del Lago Titicaca, in Chucuito and Puno, Peru.
This 1 kW medium wave station now operates nine hours each day, with programming in the Spanish, Quechua, and Aymara languages. Under an agreement with the Ministry of Education it broadcasts a literacy programme, and announcements have been prepared to support immunization and preventive medical programmes. In 1985, the process of Local Assembly elections was greatly aided by regular announcements over the radio.

Radio Bahá'í Caracollo, in Bolivia.
With programming in Spanish, Quechua, and Aymara, the 1 kW power Radio Bahá'í Caracollo reaches over 100 kilometres, broadcasting nine hours each day and 16 hours on Sundays. The first Bahá'í station to teach the Faith directly, it also has a collaborative programme with UNICEF.

Radio Bahá'í (WLGI), in Hemingway, South Carolina, United States.
A 50 kW FM station, situated on the campus of the Louis Gregory Institute, WLGI broadcasts a mixture of adult contemporary music and community service features to a population of 800,000 people, including the largest concentration of Bahá'ís in the United States. Informal reports indicate that it has attracted considerable attention from all strata of society and become a powerful instrument for propagation of the Faith, with a majority of the people in the area listening to the station.

Radio Bahá'í Boca del Monte and Boca de Soloy, in Panama.
This 1 kW station joined the ranks of operational Bahá'í radio stations in January 1986, with the main studio and transmitter located in Boca del Monte and a remote studio integrated into the Guaymi Cultural Centre in Boca de Soloy. The Government of Panama has granted permission to gradually increase broadcast time to the mandated level of 12 hours each day. This station is expected to play a crucial role in the consolidation and expansion of the Faith among the Guaymi Indians, who constitute the largest concentration of Bahá'ís in Central America.

In addition to these stations currently operating in five countries, AM stations in Liberia and Chile are expected to go on the air soon. Both are under construction having obtained all requisite governmental approvals. ELRB in Liberia, a five kW station located near the capital of Monrovia, is the first Bahá'í radio station in the eastern hemisphere and has sufficient power to cover most of Liberia. The station in Chile, located in La Branza near Temuco, will broadcast with 1 kW of power and will be primarily oriented to the needs of the Mapuche Indian population, which has been highly receptive to the Faith.

10. ENRICHMENT OF BAHÁ'Í LITERATURE

One of the primary objectives before the institutions of the Cause and the friends everywhere is to provide all believers with Bahá'í literature in their native tongue and to expand the range and availability of Bahá'í literature into as many languages as possible. The depth of understanding of this cardinal goal is reflected in the steadily increasing flow of achievement reports from an ever greater number of countries announcing new translations, publications, and further dissemination of literature. Many National Spiritual Assemblies have identified their efforts to provide the friends with Bahá'í literature as one of their major achievements of the

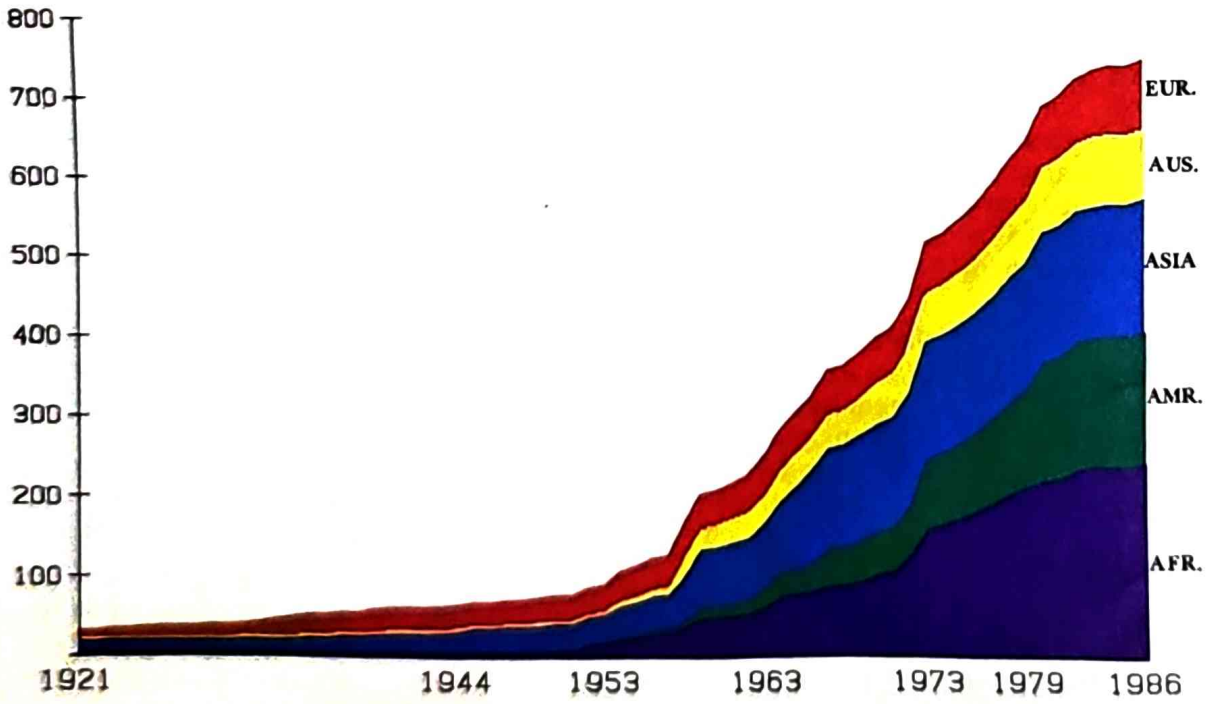
Seven Year Plan. The range of materials available in each language varies from a single prayer or pamphlet to an impressive collection of titles.

A. Translation

As a result of strenuous efforts to provide every follower of Bahá'u'lláh with His Writings and teachings, the total number of languages, dialects, and scripts into which some Bahá'í literature (although not necessarily scripture) has been translated has now reached a minimum of 757, of which at least 520 items - 69 percent of the total translated - have been published or reproduced in some form and made available to believers and the public. Also, in 109 languages of the world, at least one book, defined as a publication of at least 60 pages, is available. Of the total 757 languages with available Bahá'í literature, 106 are first-time achievements for the Seven Year Plan, representing a 16 percent increase for the Plan.

Continent	Number of Languages 1979	Additional Languages Opened to the Faith	Number of Languages 1986	Percent Increase
Africa	212	37	249	17 %
Americas	126	44	170	35 %
Asia	163	5	168	2 %
Australasia	75	11	86	15 %
Europe	75	9	84	12 %
World	651	106	757	16 %

The following graph portrays the increase in the number of languages opened to the Faith in each continent.



B. Enrichment of Literature

The marked increase in the number, rate of publication, and variety of Bahá'í books has been a highly significant achievement of the Seven Year Plan, affording greater opportunities for believers to interact with the Word of God and to learn more about various aspects of the Faith, and indicating the growing administrative capacity of National Spiritual Assemblies and Publishing Trusts. During the Plan, 118 National Spiritual Assemblies around the world have reported the publication of 2,872 books,

pamphlets, tapes, and other materials. These statistics represent only the publications reported by National Spiritual Assemblies; the works published by the major Bahá'í Publishing Trusts, which function independently, are described in a later section.

Continent	No. of NSAs Reporting Publications	Sacred Writings	Other Books	Audio-Visual Materials	Total Publications
Africa	33	305	260	84	649
Americas	31	169	166	55	390
Asia	20	323	482	43	848
Australasia	16	66	88	16	170
Europe	18	352	436	27	815
World	118	1,192	1,432	225	2,872

Not only has the literature of the Faith been significantly enriched during the Plan with the addition of these 2,872 items, but one can observe an accelerating pace in the production of Bahá'í literature. For the Plan, an average of 359 items was published each year during the first phase; 405 each year of the second phase, and 470 for both years of the third phase. That is, on the average, the number of items produced during each year of the Plan has increased considerably.

Continent	First Phase	Second Phase	Third Phase	Average Annual For Plan
Africa	75	107	90	93
Americas	70	48	54	56
Asia	90	117	159	121
Australasia	24	23	26	24
Europe	100	110	141	116
World	359	405	470	410

Inter-Assembly cooperation was an important factor in this achievement. Eight of the ten specific goals in this area were won. The joint efforts of the National Spiritual Assemblies of Bophuthatswana and Botswana have resulted in the circulation of selected Writings on tapes in Tswana. The National Spiritual Assemblies of Nicaragua and Honduras collaborated on prayer books in Miskito, now available in both countries. The European National Assemblies cooperated to produce literature in German Braille, Greek, and Faeroese. Other praiseworthy activities in this area include the reproduction of Vietnamese and Laotian literature in the United States, and the intercontinental cooperation between Europe and the Americas to provide more literature of a higher quality in Spanish (Argentina and Spain), Portuguese (Brazil and Portugal), and French (through the efforts of the Maison d'Éditions bahá'íes and the support of the National Assemblies of Belgium, Canada, France, Luxembourg, and Switzerland). Of particular interest are the efforts of the German, Indian, and Lebanese Publishing Trusts in the reproduction of the Bahá'í Writings of the Central Figures of the Faith, Shoghi Effendi, and Bahá'í scholars in Persian and Arabic that were no longer available to the displaced Persian friends after the closing of the Iranian Publishing Trust. These efforts have assisted greatly with the deepening of the friends in the fundamental precepts of the Faith, in the original language of the Revelation.

Of the total 2,872 published items for this Plan, 736 have been listed by the publishing country as first-time translations, according to the following distribution:

Continent	First Phase	Second Phase	Third Phase	Total for Plan	Total NSAs Reporting
Africa	47	64	46	157	28
Americas	25	37	30	92	19
Asia	39	107	108	254	18
Australasia	12	35	5	52	11
Europe	34	89	58	181	15
World	157	332	257	736	91

C. Publishing Trusts

At present 25 Bahá'í Publishing Trusts serve the literature needs of the Bahá'í world. During the Seven Year Plan major achievements have included formation of new publishing trusts in the Ivory Coast, Kenya, and Nigeria as well as reestablishment of the one in Uganda, all in response to goals of the Plan. Fulfilment of these goals has markedly improved the ability of the friends to increase the supply of Bahá'í literature in the many languages of Africa, so vital to the continued expansion and consolidation of the Faith there. Publication of a French version of *Nabil's Narrative Abridged* in the Ivory Coast and release of *A Bahá'í Programme for Mothers* in Kenya represent early achievements from these new publishing trusts. The publication of French editions of *'Abdu'l-Bahá* represents a particularly noteworthy achievement.

The following table of the selected publishing trusts indicates the range and volume of Bahá'í publishing activity.

Bahá'í Publishing Trusts	Sacred Writings	Other Books	New Works
Argentina	19	13	15
Australia	18	24	9
Belgium (Maison d'Éditions bahá'íes)	35	32	47
Brazil	18	22	23
Fiji Islands	7	18	16
Germany (Bahá'í-Verlag)	53	113	100
India	32	38	32
Italy	23	30	20
Japan	3	1	3
Kenya	5	23	12
Korea	12	13	17
Malaysia	44	74	74
Netherlands	13	23	23
Nigeria	24	35	30
Norway	12	63	45
Pakistan	21	5	6
Spain	6	37	36
Sweden	3	17	7
Taiwan	6	21	15
United Kingdom	66		40
Private Publishing Companies			
George Ronald Publishers	3	66	57
Horizonte Verlag	1	3	4
Kalimát Press	2	39	31

During the Plan, a new development in Bahá'í literature was the publication of materials intended specifically for a non-Bahá'í audience. These were particularly in evidence from non-institutional publishers of Bahá'í and Bahá'í-related works.

Horizonte Verlag, publishing in German, produced a colour-illustrated version of *Die Sieben Täler* (*The Seven Valleys*) for sale in bookstores, as well as several books on peace - *Frieden is Mehr*, *Die Frau und der Weltfriedens*, *Das Modell des Friedens*, and *Gedanken des Friedens*. George Ronald produced such arts-related volumes as *Mark Tobey: Art and Belief*, and John Hatcher's *From the Auroral Darkness* (on the life and poetry of Robert Hayden), and Moojan Momen's *An Introduction to Shi'i Islam*. Kalimát Press brought out two volumes in its series of essays on contemporary problems - *Circle of Unity* and *Circle of Peace*. Among the materials produced by Bahá'í publishers treating current problems are *Beyond Disarmament* and Philip Hainsworth's *Bahá'í Focus on Human Rights*, both from the United Kingdom; and Canada's "The Future of Canada", a brief presented to the Royal Commission on the Economic Union and Development Prospects of Canada. This enumeration is by no means complete.

Other significant developments include decentralization of publishing responsibility in Zaire and India, prolific activity by the Trust in Pakistan, and a Hindi edition of *The Dawn-Breakers* in India. Under conditions of extreme civil unrest the Bahá'í Publishing Trust of Lebanon continues to publish works in both Arabic and Persian. In addition, independent Bahá'í publishers, including George Ronald, Kalimát Press, New Era, and Horizonte Verlag continue to enrich the supply of literature on the Faith.

D. Sacred Writings

During the Plan, 1,192 of the works published were editions of the Sacred Writings. Some of the most important translation achievements of the past seven years have been the following: *Gleanings from the Writings of Bahá'u'lláh* in Dutch and Samoan raising the total to 26 languages; *Prayers and Meditations* in Spanish for a total of six languages; *Epistle to the Son of the Wolf* in Italian, its tenth language; *The Hidden Words* in Czech, Scots Gaelic, Hungarian, Malagasy, Mapuche, Motu, Nepali, Palauan, Polish, and Rumanian, now making 57 languages; *The Kitáb-i-Íqán* in Xhosa and Afrikaans for 22 languages; *Tablets of Bahá'u'lláh* in German, Italian, Portuguese, and Spanish; and the new United States edition of *Bahá'í Prayers* in German, Japanese, Norwegian, and Portuguese. The recent Greek translation of *Some Answered Questions* now makes the book available in 23 languages. *Selections from the Writings of the Báb* and *Selections from the Writings of 'Abdu'l-Bahá* were published in French; *The World Order of Bahá'u'lláh* in Italian, making ten languages; and *God Passes By* in Dutch, its ninth language of translation.

A compilation of short prayers and other brief selections from the Writings, entitled *Words of God*, was issued by the Universal House of Justice in September 1981 to better facilitate the goal of many National Spiritual Assemblies to make the Sacred Word available to all believers. This compilation has been translated into more than 100 languages and published in at least 53. Of the 72 editions and printings of *Words of God* that have been reported, 13 were published in India, eight in Zaire, five in Burkina Faso, and three in Bolivia. In Africa, there are 27 editions in eight languages. Reports received at the World Centre indicate that during the Seven Year Plan, 47 prayerbooks were published in African languages, 14 in North and South American Indian languages, 22 in Asian languages, 15 in the indigenous languages of Australasia, and 21 in the languages of European minorities.

E. New Original Works

Original books on the Faith began to appear more frequently during the Seven Year Plan. Among these were introductory and biographical works in French, German, Italian, and Spanish. Concordances and indexes to the Writings appeared in English, as well as two compilations of Shoghi Effendi's letters in English, to the Bahá'ís of Germany and to the Bahá'ís of the British Isles. Dozens of other original works appeared in English, which has traditionally led the Bahá'í world in number and variety of publications. Some other publications not translated from Persian, Arabic, or English are the two French publications, *Le Prisonnier de Saint-Jean d'Acre* by André Brugiroux and *Les Bahá'ís, ou Victoire sur la Violence* by Christine Hakim; the German publications *Der Weg aus der Ausweglosigkeit* by Huschmand Sabet, *Der Bahá'í in*

der Modernen Welt by Udo Schaefer; two Italian publications, *Il Maestro* by Luigi Zuffada, and *Bahíyyih Khánum, Ancella di Báhá* by Julio Savi; and two Spanish language originals, *Perspectivas de un Nuevo Orden Mundial* by José Luis Marques y Utrillas; and *Mulla Husayn, el Primer Que Creyo en El Báb* by R. Mehrabkháni. Two major achievements in Europe were the major work in Icelandic by Edvard Jónsson entitled *Bahá'u'lláh, Líf Hans og Opinberun* and a book in Danish by Margit Warburg, a sympathetic non-Bahá'í, about the plight of the friends in Iran, entitled *Iranske Dokumenter*.

Of the 687 new original works on the Faith, 357 were published in Europe, 63 in Africa, 68 in the Americas, 174 in Asia, and 25 in Australasia. Some of the remarkable original publications outside Europe include two textbooks published in Bolivia - one in Aymara and one in Quechua - both for use in schools there, and a pamphlet in Haitian Creole. This development bodes well for the increase in origin works on the Faith in many other languages in the future.

F. Correspondence Courses

Correspondence courses have become a feature of teaching and consolidation work in many countries during the Seven Year Plan. This particular activity was considered so essential that the number of National Spiritual Assemblies which were given specific goals for correspondence courses increased from 31 in the first phase to 65 in the second, and 70 in the third phase: 28 in Africa, 25 in the Americas, 12 in Asia, five in Australasia. In response to these goals, there were 22 African National Assemblies which distributed correspondence courses, 24 in the Americas, 11 in Asia, and three in Australasia, for a total of 60.

Information available at the Department of Statistics indicates that 88 National Spiritual Assemblies have reported using correspondence courses, of which 38 noted that they initiated their first correspondence courses during this Plan. A total of 219 different courses have been distributed during this period, in 57 languages. There is a fairly consistent turn-over of course material over time; some courses are dropped when interest in them wanes, and new ones then initiated.

Continent	No. of NSAs with Corr. Courses	No. NSAs 1st Corr. Course in 7 Yr Plan	Total No. of Corr. Courses Administered	Total No. Languages Available
Africa	30	7	73	9
Americas	31	17	49	6
Asia	15	8	68	29
Australasia	6	3	20	6
Europe	6	3	9	7
World	88	38	219	57

Most correspondence courses are designed to introduce the Faith to enquirers or provide basic deepening for new Bahá'ís, but a wide variety of other specific topics is addressed through this medium. One of the most widely used correspondence courses is based on *The New Garden*. During the Plan, it was distributed by 18 National Assemblies in 31 editions, in at least ten languages. The National Assembly of the Caroline Islands offered the course on cassette in Ponapean and Trukese. Among the more specific courses were 14 on Bahá'í administration, nine on Bahá'í family life, and five designed for Bahá'í children. The National Spiritual Assembly of Fiji prepared a course for high-school students, Colombia offered one for teachers of children's classes, and St. Vincent presented a course on Bible-related subjects.

Many National Spiritual Assemblies make extensive use of this method of deepening. In Togo, there are courses on prayer and on life after death, as well as a general course and one on Bahá'í administration. The community of Chad offers a

course for Bahá'í women, for youth, one on Bahá'í history, and one on administration, all in French, and an introductory course in French and Massa. Believers in Papua New Guinea can study Bahá'í history, administration, family life, and living the life through correspondence. In Australia, courses are offered on the life of Bahá'u'lláh, the Covenant, parenting, Bahá'í administration, and the life of the Hand of the Cause of God Horace Holley. In Pakistan, correspondence courses are used to present specially chosen materials and information to a small, specific group of believers such as youth or children's teachers. In Sri Lanka, courses for Bahá'ís and non-Bahá'ís have been offered in Sinhala, Tamil, and English throughout the Plan, with enrolment reaching more than 1,100 at one time. A year-long course in English or Chichewa was offered in Malawi.

The National Spiritual Assembly of Malaysia makes excellent use of correspondence courses. During the first phase, two courses were reported, one in Chinese and one in Malay. A children's class was tested in a small edition in English during the second phase, and when it was found to be successful the course was translated into Malay. The Malaysian Bahá'í community now offers introductory courses in Tamil, Chinese, English, Malay, and Iban; deepening courses (at two different levels) in the same four languages; and teaching courses in English. There is also a course in English and Iban for deepening the members of the Local Spiritual Assemblies. Over 5,000 enrolments in these courses have been reported and many Malaysian correspondence courses have been adapted by other National Spiritual Assemblies.

Inter-Assembly cooperation has been very important in the growing use of correspondence courses during the Plan. Half of the National Spiritual Assemblies in the Caribbean use an introductory course from India; in Jamaica it is sent to all new believers. Portugal offers a correspondence course developed in Brazil. Correspondence courses have been exchanged by neighbouring National Spiritual Assemblies in West Africa, and Malaysian courses have been widely distributed.

G. Audio-Visual Materials

The Bahá'í community has become more skilled at producing and utilizing audio-visual materials for consolidation and for proclamation of the Faith. While certain National Assemblies have provided the believers with audio-visual materials in the past, goals concerning them have been extensively assigned for the first time during this Plan. For example, the goal to provide taped prayers and excerpts from the Holy Writings was assigned to 71 National Spiritual Assemblies: 38 in Africa, 21 in the Americas, eight in Asia, four in Australasia. Of these, 25 were assigned goals in specific named languages: 16 languages in 10 countries in Africa, 14 languages in 11 countries in the Americas, and four languages in four countries in Australasia; the other goals referred to "local languages needed" in each country. Similarly, production of audio-visual materials was assigned to 13 countries in Africa, including 17 named languages assigned to 13 countries; 11 countries in the Americas, including nine named languages in six countries; and seven countries in Asia, including three named languages in Malaysia.

Production of such materials requires not only professional expertise, but also access to specialized facilities and equipment. Consequently, the results have been limited. However, major efforts in this area are especially evident in areas where many of the friends are still illiterate, as can be seen from the following table.

Continent	Printed Materials	Tapes of Bahá'í Scripture	Deepening Tapes	Music Tapes/ Sheet Music
Africa	29	29	3	24
Americas	15	30	304	31
Asia	20	1	24	6
Australasia	3	5	10	2
Europe	16	3	54	18
World	83	68	395	81

Cassette tapes of Bahá'í Scripture, which are invaluable for the spiritual nourishment of Bahá'í communities where reading is not a cultural habit, have been produced in 68 versions by 59 National Spiritual Assemblies. Taped readings are also distributed by a special Committee for Service to the Blind in the United Kingdom. The World Centre received reports of 81 new tapes of Bahá'í music during the Plan, of which 24 were produced in Africa. In Botswana and Paraguay tapes of the Sacred Writings set to music were produced.

The Mobile Institute in the Central African Republic has used recorded stories on cassette with good effect. Two of these tell the stories of Badí' and of Eduardo Duarte Vieira, the first African martyr. They are narrated in Sango, the most common language, with musical background. The story of Eduardo Duarte Vieira lends itself to adding different voices. The cassettes are played for the community, and questions recorded on the cassettes are played for special study sessions. The audience is more attentive to the cassettes than to live presentations of the story because the Sango is better and the story well organized.

The International Bahá'í Audio-Visual Centre reports that a dramatic development of the Plan was a much greater exploitation of music and deepening cassettes, slides, posters, and locally produced videotapes, for teaching as well as deepening. Continuously running Bahá'í videotapes enhanced the appeal of Bahá'í displays at fairs, markets, and exhibitions. Bahá'í calendars, pictures, posters, and jewellery, so important for reinforcing and expressing Bahá'í identity, were produced by 27 National Spiritual Assemblies.

Music has always been a unique and inspiring means of bringing people together. During the Seven Year Plan music was increasingly used for consolidating the Bahá'í community. The number of music tapes offered by Bahá'í distributors increased every year of the Plan. Musicians from all over the world joined in the first International Bahá'í Music Conference in Costa Rica in February 1985, to discuss and explore the use of music in the promotion of the Faith. The National Spiritual Assembly of the Philippines identified the growing popularity and quality of its Annual Music Fest as one of its most important achievements of the Seven Year Plan. A group of youth in Malaysia worked together to compose songs and set prayers to music in several languages, which they then took with them travelling teaching. The music festivals associated with the Bahá'í radio stations in South America have become a catalyst for the uplifting of indigenous cultures: the Annual Festival at Radio Bahá'í Ecuador is the most important cultural event in the region, and it has become so popular that now six preliminary competitions must be held in order to accommodate all the participants.

At least 11 major, 16 mm colour films were produced and distributed around the world during the Seven Year Plan, while there were no more than three major Bahá'í films produced in the Nine Year Plan and six in the Five Year Plan. Among the achievements of this Plan were two unique productions, *The Pilgrimage*, produced by the Hand of the Cause of God Amatu'l-Bahá Rúḥíyyih Khánum, with the participation of the Hands of the Cause Áli-Akbar Furútan and Paul Haney, offering glimpses of sites in the Holy Land; and *The Ark of Destiny*, produced by the Bahá'í World Centre Audio-Visual Department and Kiva Films, which documents the construction and occupation of the Seat of the Universal House of Justice. The latter film gave rise to an auxiliary film, *Stronghold of Unity*, which deals with the same theme but for the benefit of those not familiar with the Faith. The first film dealing with social and economic development, *Bahá'í Education in India*, was produced, and the first film on the Local Spiritual Assembly, *Trustees of the Merciful*. Both were produced by Ark Productions of New Zealand at the request of the Continental Board of Counsellors in Asia and the National Spiritual Assembly of India.

Two introductory films on the Faith centred on two of the International Bahá'í Conferences held during the course of the Seven Year Plan: *The Bahá'ís*, made at the Conference in August 1982 in Montreal, and *The Bahá'í Faith - Unity in Diversity*, which was filmed at the dedication of the site of the Mashriqu'l-Adhkár in Western Samoa. One film dealt with the Fund, *This Undying Fire*, and another, *By Way of the Gate*, with the fulfilment of Biblical prophecy.

The Bahá'í community began to take advantage of the videotape format during the Seven Year Plan. The Canadian Bahá'í Distribution Service and the United States Bahá'í Publishing Trust marketed increasing numbers of videotapes, many of which were taped versions of Bahá'í films, while others were videotape productions. Light of the North in Alaska, at the request of the Continental Board of Counsellors in the Americas, produced and distributed two excellent documentaries on native Bahá'í activities, *Thy Love is My Stronghold* and *Trail of Light*. The first teacher training videotape was produced by Bahá'ís in the Republic of Ireland and the United Kingdom, with the assistance of Counsellor Adib Taherzadeh.

There was unprecedented production of films and major videotapes by privately owned production companies during the course of the period under review. Ark Productions in New Zealand and Peak Films in Canada produced five major films. Mr. Jack Lenz and a group of Canadian Bahá'ís produced the first Bahá'í music video, *Mona with the Children*, a dramatic portrayal of the persecution and execution of the Iranian Bahá'í martyr, Moná Maḥmúdnizhad, incorporating the commercially successful hit song composed and sung by Doug Cameron.

CHAPTER V

The Emergence of the Faith from Obscurity

The Universal House of Justice wrote in 1985 that "the great, the historic feature of this period is the emergence of the Faith from obscurity, promoted by the steadfast heroism of the renowned, the indefatigable, dearly-loved Bahá'í community of Bahá'u'lláh's and the Báb's native land". This profoundly significant transition is clearly evidenced by the quantity and quality of media coverage during this period; the ever-increasing extent to which the Faith is presented in academic and intellectual domains; the evolving relationships of Bahá'í communities with national leaders and prominent people; and the promulgation by the Universal House of Justice of a statement on peace addressed to the peoples of the world, and its delivery to heads of state and other world leaders.

1. PROCLAMATION IN THE MEDIA

The crisis in Iran precipitated unprecedented media coverage. The most prestigious newspapers and the major television networks of the non-communist world reported on the persecution of the Iranian Bahá'ís and presented editorial comment urging their defence. Through the diligent attention of Bahá'ís, this flood of media attention has been characterized by a steadily improving level of accuracy in reporting about the Bahá'í community. The type of media coverage has also changed during the Plan, as regular Bahá'í programming in all media has increased substantially.

The following table presents the number of media items on the Faith reported by National Spiritual Assemblies during the Seven Year Plan. Several National Assemblies informed the World Centre that instances of media coverage in their nations were too numerous to count, which means that the numbers given here are significantly lower than the actual totals.

	TELEVISION		RADIO		NEWSPAPER	
Continent	No. of NSAs	No. of Items	No. of NSAs	No. of Items	No. of NSAs	No. of Items
Africa	9	77	18	170	13	100
Americas	20	209	25	282	25	6,563
Asia	7	21	8	45	11	302
Australasia	5	72	12	178	10	927
Europe	12	56	11	168	16	1,721
World	53	435	74	843	75	9,613

A. Feature Programmes

One important aspect of the growth in media coverage during the Plan should be noted, namely an increase in the number of feature programmes about the Faith. Although all the items above reflect references to the Faith, the table below provides a tally of televised programmes lasting more than 20 minutes, radio shows lasting more than five minutes, and newspaper articles which feature the teachings of the Faith.

	TELEVISION		RADIO		NEWSPAPER	
Continent	No. of NSAs	No. of Items	No. of NSAs	No. of Items	No. of NSAs	No. of Items
Africa	8	43	14	36	11	18
Americas	13	31	11	37	11	63
Asia	4	5	3	5	6	6
Australasia	4	22	8	53	7	20
Europe	4	18	12	81	9	28
World	33	119	48	212	44	135

B. Reporting Quality

During the course of the Seven Year Plan, for most countries the relationship of the media with Bahá'í institutions evolved from one of general lack of interest, to substantial but inaccurate coverage of the persecutions in Iran, to a well-informed and sympathetic concern with the affairs of the Bahá'í community. At the same time, the image of the Faith presented in the media also evolved: at first the Bahá'í community was described as an obscure offshoot of Islam, then as an independent religion whose members were being unjustly persecuted. A sense that the Bahá'í community had something valuable to offer to the world began to emerge in news stories as reporters became more familiar with Bahá'í beliefs, especially after the release of "The Promise of World Peace".

An example of this trend is the change in the tone of articles appearing in the United States newspaper, *The New York Times*. Its first article on the persecution, in December 1978, called the Bahá'ís "secretive" and "technically, Moslems". One of their next articles on the persecution explains that the "religion originated within Islam in the nineteenth century" and is "a gentle creed that seeks to harmonize the ethical tenets of all great world religions". *The New York Times* raised the issue of persecution of Bahá'ís in Iran in more than eight editorials published between 1980 and 1986. The first of these editorials described the Faith as a "highly vulnerable" and an "unoffending creed". Over the next six years, the *Times* printed stories about the National Convention and President Reagan's statements concerning the Bahá'ís, a guest editorial by Dr. Firuz Kazemzadeh, a member of the National Spiritual Assembly, and a feature story about a Sunní Muslim who described his fellow prisoners in Iran who were Bahá'ís: "They were killed in cold blood for their faith but they never broke. They were my friends. I was in awe of their faith and courage." By November 1985, when the Hand of the Cause Amatu'l-Bahá Rúḥíyyih Khánum visited New York City to present "The Promise of World Peace" to the Secretary-General of the United Nations, *The New York Times* had begun to describe the Faith in terms of its tenets rather than the persecutions suffered by its adherents.

C. Media Volume

As the quality of news about the Faith has steadily improved, the volume of media coverage has also increased. Television coverage peaked during the second phase of the Plan, but radio and newspaper coverage continued to expand. The following chart shows the total media coverage of the Faith for each phase of the Plan.

	NEWS STORIES			FEATURES			ADVERTISING		
Phase	TV	Radio	Paper	TV	Radio	Paper	TV	Radio	Paper
First Phase	29	82	79	16	15	15	4	44	37
Second Phase	202	270	1,077	74	116	53	20	277	213
Third Phase	83	274	1,852	29	81	79	20	90	87

The number of people exposed to the Faith through newspapers has increased at an extraordinary rate. For example, in 1982 the National Spiritual Assembly of the United States estimated that 50 million people had read about the Faith in any of the 1,135 articles about the Faith printed that year. This represented 13,198 column inches. A year later, it estimated that 80 million newspaper readers had the opportunity to read about the Faith in the 790 articles printed that year, this time for a total of 10,749 column inches. Afterwards, the number of articles also began to increase, until the National Assembly reported that it was no longer able to count the total number.

Increasing the use of mass media for the proclamation of the Faith was a goal assigned to 110 National Spiritual Assemblies; 28 of these were also asked to use the media for consolidation of the Bahá'í community. Forty National Assemblies devised and carried out media plans; 23 National Assemblies held a total of 135 media workshops to increase their members' ability to use mass communication resources; and 67 National Assemblies established systems for conveying news about the Iranian situation quickly and efficiently to the media in their country. Several National Assemblies considered the media skills acquired by their communities to be one of their major achievements of the Plan. The United States National Assembly wrote: "A new level of confidence has been gained by the community in its ability to deal with these people, resulting in a widespread presentation of the Teachings, the like of which has never been witnessed." The following table portrays the number of national communities in each continent involved in these activities.

Continent	Media Workshops	No. of NSAs	Media Plan No. of NSAs	Regular News Dissemination about Iran
Africa	10	2	8	10
Americas	80	6	16	24
Asia	2	2	2	6
Australasia	9	3	4	9
Europe	34	10	10	18
World	135	23	40	67

D. Advertisements in the Media

Another dimension of Bahá'í visibility through media is the continuation of paid advertising. Five National Assemblies reported using paid television advertising time: three in the Americas, putting on nine televised advertisements; and two National Spiritual Assemblies in Australasia, with 15 advertisements. Occasional spot advertisements tended to give way to long-term advertising campaigns, and paid advertising in general has decreased as the number of regularly scheduled Bahá'í programmes on radio and television has increased. Some examples of advertising efforts are the highly successful pilot campaign on television in New Zealand, a comprehensive campaign in Canadian magazines, and the regular printing of Bahá'í Writings in newspapers in Lesotho, an effort which has continued since 1981. The following table shows Bahá'í efforts to use paid advertisements to promote the Faith world-wide.

Continent	SPOT Advertising Radio	SPOT Advertising Newspaper	REGULAR Advertising Radio	REGULAR Advertising Newspaper
Africa	181	78	8	13
Americas	28	161	5	9
Asia	6	67	1	5
Australasia	185	11	0	12
Europe	12	20	2	2
World	412	337	16	41

E. Regular Radio and Television Programmes

The production of regular radio and television programmes, invaluable in reaching and consolidating Bahá'í communities, particularly in areas where transportation is difficult or almost impossible, illustrates the evolution of the Bahá'ís into a community which is actively and visibly attempting to lead the world towards peaceful coexistence. The island National Spiritual Assemblies of the Caribbean and the South Pacific have made the most noticeable use of regular radio programmes. More than half of the Caribbean National Spiritual Assemblies broadcast regular Bahá'í radio shows, some having run consecutively for more than a decade. Radio broadcasts extend beyond the boundary of any one National Spiritual Assembly, reaching people of other islands as well. The sharpest increase in radio programming in the past three years occurred in the South Pacific, where routine programming rose from eight broadcasts in four countries to 20 broadcasts in six countries. The number of Bahá'í radio programmes increased all over the world, from approximately 25 programmes in 1979 to 124 by Riḍván 1986. Thirty-eight National Spiritual Assemblies are now producing regular programmes on both commercial and public radio, several of them in indigenous languages. Fourteen National Spiritual Assemblies produce 33 weekly television programmes.

Continent	Regular RADIO No. of NSAs	Regular RADIO No. of Programmes	Regular TELEVISION No. of NSAs	Regular TELEVISION No. of Programmes
Africa	7	18	5	6
Americas	18	51	5	20
Asia	3	9	0	0
Australasia	7	33	2	4
Europe	3	13	2	3
World	38	124	14	33

In many countries, the relevance of the Bahá'í teachings and the effort Bahá'ís make to communicate with listeners distinguish the Bahá'í radio programmes. In St. Vincent, station staff have commented on how different the Bahá'í programmes are from other religious broadcasts, and the regular five-minute programme has been expanded to ten minutes. Such programmes often have loyal listening audiences: Barbados estimates the audience to be 70 percent of the households there; the weekly programme on Radio Jamaica, now in its tenth year, attracts 79 percent of radio listeners, according to station authorities. Bahá'ís in Réunion were invited to produce a regular programme after making several broadcasts for special occasions. In the Central African Republic, where a radio programme has been broadcast for 13 years, the Bahá'ís reported participating in an Independence Day parade in which the people lining the streets all sang the Bahá'í radio show theme song when they saw the Bahá'í banner.

Several Bahá'í communities are broadcasting morning and evening devotions; other communities use national media to remind the far-flung communities to observe Nineteen Day Feasts, Bahá'í Holy Days, and other events. As a result of vigourous efforts by the Bahá'ís, All-India Radio now announces every Bahá'í Holy Day. Numerous Bahá'í

communities broadcast five minutes of devotions on Holy Days. In addition to bringing the concepts of the Bahá'í Revelation into people's homes every week, special cases sometimes arise where the radio broadcast can be used to solve problems. The Hand of the Cause Collis Featherstone gave two radio interviews on the regular Bahá'í broadcast in the Marshall Islands after some of the church leaders had expressed opposition to the Bahá'í broadcast, thereby dispelling their misunderstanding.

Bahá'í communities have greatly improved their ability to use the medium of television; the number of regularly broadcast Bahá'í television programmes increased five-fold during the course of the Seven Year Plan. *The Spiritual Revolution*, a television series produced in the United States, was broadcast by 20 stations in 1983 alone. The first series of Bahá'í programmes produced in Spanish and Chinese for international distribution, *Grow With Us* (*Crece Con Nosotros*) and *The Bahá'í Faith: A Universal Religion for Today's World*, were broadcast in several countries.

Bahá'í communities in Canada and the United States have taken advantage of the easy accessibility of cable television stations, receiving training in production techniques and assistance from the cable companies in the taping of their programmes. At least three regular community television programmes have received national awards. The Bahá'ís from San Leandro, California, the United States, whose programme *Bahá'í Fireside* has been on the air weekly for four years, received an award in 1984 for the contribution of the Bahá'í community to the station and the consistent improvement in the quality of its production. Brazil, El Salvador, Trinidad, the Netherlands Antilles, the Central African Republic, and Samoa are other countries where the Bahá'ís have produced their own regular television programmes. As with radio programmes, people recognize the shows and become loyal audiences. After being interviewed on the regular television programme in the Central African Republic, French travelling teacher André Brugiroux met large crowds for the following five days.

Regular Bahá'í radio and television programmes have been greatly facilitated through training courses organized by CIRBAL and the International Bahá'í Audio-Visual Centre, agencies whose responsibility is to promote and encourage Bahá'í use of the media. The details of the activities of these agencies are outlined in Section I.8.F. and I.8.G.

2. ACADEMIC PRESENTATIONS OF THE FAITH

The emergence of the Faith from obscurity has given added importance to the accurate presentation of the Faith in academic circles. Efforts to include the Bahá'í Faith in the curricula of universities and schools are gaining momentum through several major achievements and the persistent efforts of many Bahá'í communities around the world. Religion classes at the primary and secondary levels in Australia, India, Kiribati, the Solomon Islands, Tonga, and Trinidad and Tobago have included the Faith. Courses on or including the Bahá'í Faith have been taught at universities in Australia, Belgium, Canada, Hawaii, Kenya, New Zealand, Nigeria, Thailand, Uganda, and the United States. Bahá'í curricula have been prepared and submitted to educational authorities for approval in several other countries. A network of over 300 Bahá'í college clubs is in the forefront of teaching work in the United States, and the number of these clubs is increasing around the world.

A. Textbooks on the Faith

Significant progress has been made in the inclusion of information about the Faith in school textbooks, a goal assigned to Germany and the United Kingdom. *The Bahá'í Faith: the Emerging Global Religion*, written by William S. Hatcher and J. Douglas Martin, is a welcome college-level textbook on the Faith. The publication in Britain of two secondary-level textbooks, *The Bahá'í Faith*, by Mary Perkins and Philip

Hainsworth, and *Eight Major Religions in Britain*, by Jane Bradshaw, which contains an accurate Bahá'í section, has assured the inclusion of the Faith in Religious Studies courses in the United Kingdom, and given a great impetus to efforts in other parts of the world. Two textbooks were published in Bolivia, one in Aymara and one in Quechua; both are used in schools there. Interest in the Faith in German-speaking academic circles has been stimulated by the release in 1982 by a major non-Bahá'í publisher of *Auf den Spuren Eines Neuen Zeitalters*, a thorough presentation of the Faith for a general audience by Egon Heckeroth; and through Huschmand Sabet's *Der Weg aus der Ausweglosigkeit*, which received considerable media attention when it was published in 1985. Much work remains to be done to ensure the inclusion of the Faith in general textbooks on religion, especially at the university level.

B. Associations for Bahá'í Studies

In light of the Universal House of Justice's interest in the furtherance and extension of Bahá'í scholarship, a significant accomplishment of the Plan was the establishment of Associations for Bahá'í Studies in all five continents. These Associations, which promote and encourage studies of the Bahá'í Faith and seek ways of presenting the Faith in academic circles, have now been established in Australia, Brazil, Canada, Chile, Colombia, Germany, India, Ireland, Nigeria, and Switzerland. Each is an independent affiliate of the original Association for Bahá'í Studies established in Canada, and operates under the direction of its own National Spiritual Assembly.

The Association for Bahá'í Studies in Canada has now become a North American association sponsored jointly by the National Spiritual Assemblies of Canada and the United States, and includes professional interest sections in the fields of health, the arts, environmental design, education, marriage and family studies, American Indian and Inuit studies, and religious studies. It has established a speakers bureau to provide presentations on the Faith through invited lecturers for university and scholarly audiences, and a collection of curricula to be used as a resource for the development of credit and non-credit courses on the Bahá'í Faith at institutions of higher learning.

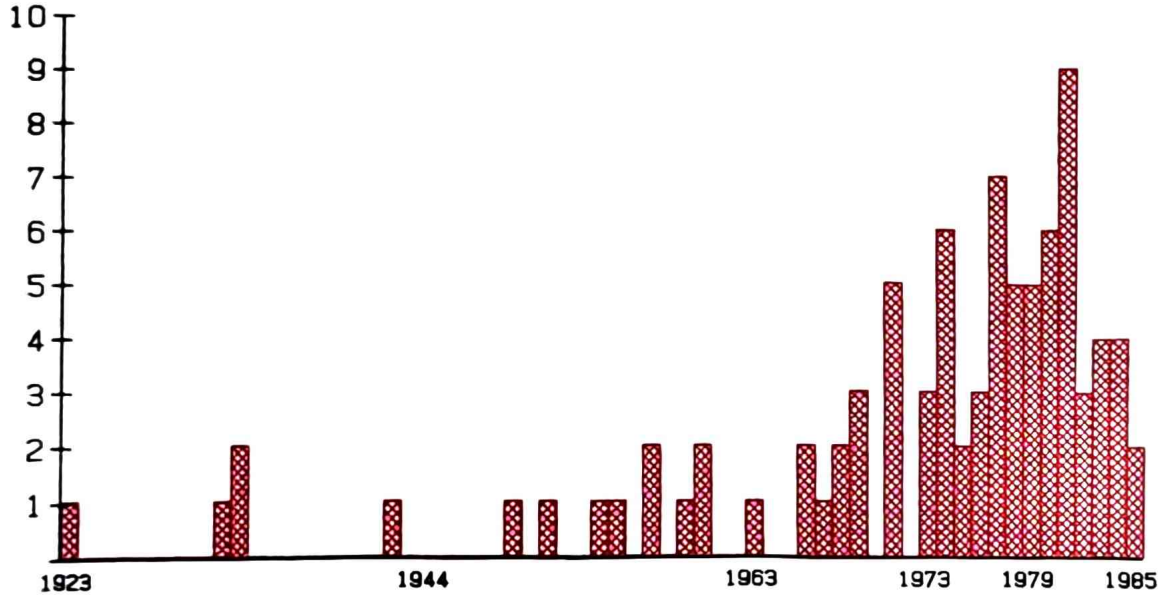
Two highly successful and groundbreaking conferences sponsored by the Association for Bahá'í Studies (North America) during the period of the Plan deserve special mention: the First Symposium on the Bahá'í Faith and Islam, at McGill University, Montreal, March 1974, and a "Marxist-Bahá'í Dialogue" held at Louhelen Bahá'í School in January 1986. The conference on the Bahá'í Faith and Islam featured nine outstanding presentations by scholars in the field of Islamic studies, Bahá'í and non-Bahá'í. McGill's Institute of Islamic Studies, which hosted the event, warmly encouraged the Association to consider making the symposium an annual event, and full proceedings of the first symposium are being readied for publication. The "Marxist-Bahá'í Dialogue" extended the frontiers of Bahá'í scholarship by bringing together prominent Bahá'ís and several noted Marxist scholars for what proved to be a stimulating exchange. In the words of the Association executive, "the seminar provided a clear indication of the intellectual force and respect which the Bahá'í teachings so readily command even when perceived by those who operate within the confines of a secular and materialistic vision of reality", and "provided important areas of challenge which Bahá'í scholarship will have to take up as the Faith begins to engage directly the attention of proponents of some of the most powerful of the current world doctrines".

C. Theses on the Faith

An increase in attention to the Faith by academics and students pursuing a university education is yet another sign of the Bahá'í Faith's "emergence from obscurity". The period of the Plan witnessed a notable increase in the number of academic theses on Bahá'í-related subjects prepared by Bahá'í and non-Bahá'í candidates for advanced degrees. Of the 87 theses dealing with the Bahá'í Faith, in

whole or in part, on which information is presently available at the World Centre, 32 (37 percent of the total) were prepared during the years 1979-1985. Of these, 16 were doctoral theses, eight master's theses, and the remainder bachelor's or equivalent. Of the 32 theses known to have been completed during the Plan, 13 related to various aspects of Bahá'í history, five to doctrines and teachings of the Faith, and the remainder to other topics, including education, architecture, and social processes of community life.

The graph below represents the number of academic theses submitted each year for the period 1923-1985.



As might be expected, most of the academic theses on the Faith written to date have originated in the universities of Europe and North America. In Austria, India, and Italy, two theses each were presented, three were presented in both Australia and Switzerland, five in the United Kingdom, seven in France and Germany, and 36 in the United States. In each of another 16 countries or territories, there was one thesis presented for a total of 87.

D. Bahá'í Faith in Reference Books

As public awareness of the Faith has grown, the accuracy of information about the Faith in reference works has become critically important. Several National Spiritual Assemblies were directed by the Universal House of Justice in January 1985 to review the reference works published in their countries and present accurate information to the publishers. The National Spiritual Assembly of Japan considered its success in this effort to be one of its most significant achievements of the Plan. It collected 40 articles in dictionaries, encyclopedias, and similar works and found that many of them had incorrect material. Corrected articles and information about the Faith were presented to 18 publishers of reference works, who indicated their intention to print the information supplied by the Bahá'ís. The *World Christian Encyclopedia*, published in 1982, provides demographic statistics on the Bahá'í community, and during the period under review *The Europa Yearbook* began to include references to the Bahá'í community in its profiles of most countries where Bahá'í communities exist.

In August 1980, the National Spiritual Assembly of the Netherlands was instrumental in obtaining an official change in the Universal Decimal Classification system so that Bábism and the Bahá'í Faith are assigned the same number in the section "Younger religions and religious movements". The World Centre succeeded, in 1982, in convincing the United States Library of Congress to change its subject heading

"Bahaism" to "Bahá'í Faith", a change that will affect all other general subject headings.

3. CORDIAL RELATIONS

The cordial relationships which Bahá'í communities around the world have developed with prominent people and those in authority are an important aspect of the emergence of the Faith from obscurity. While the Bahá'í community has enjoyed high regard in international circles for many years through the work of the Bahá'í International Community at the United Nations, the broadly based and well-informed respect for the Bahá'ís which now characterizes the Faith's relationship with most governments received a major impetus during the Seven Year Plan. During the opening years of the Plan many National Spiritual Assemblies devised plans to acquaint their governments and leaders of thought in their countries with the essential tenets of the Faith; these highly successful efforts are continuing. Contact with national leaders greatly increased when Bahá'í communities around the world were impelled to seek the assistance of their governments in attempting to end the worsening persecution of the Bahá'ís in Iran.

Virtually all National Spiritual Assemblies were asked to foster cordial relations with prominent people and those in authority during the Plan; 102 National Assemblies devised special programmes to carry out this goal, and 108 Assemblies reported contacts with 11,245 dignitaries at some 900 occasions during the Plan. The following table shows the achievements in this area for each continent.

Continent	Instances of Contact with Dignitaries	No. of Events	No. of NSAs
Africa	1,491	181	31
Americas	3,630	206	34
Asia	3,181	260	13
Australasia	1,558	103	13
Europe	1,385	150	17
World	11,245	900	108

The average number of times prominent people were contacted during each year of each phase of the Plan increased from 579 a year for the first phase, to 1,895 a year for the second phase, to 2,202 a year for the third phase. Another significant pattern was that the people who were approached by the Bahá'ís represent an ever-increasing body of national personalities and leaders of thought.

It is important to note that Bahá'í communities have presented the Faith to the highest levels of government: Bahá'í delegations have met directly with 73 heads of state in 44 countries, and 54 heads of government in another 35 countries.

	Head of State		Head of Government	
Continent	No. of People	No. of NSAs	No. of People	No. of NSAs
Africa	19	12	20	11
Americas	24	15	18	10
Asia	2	2	2	2
Australasia	20	9	9	7
Europe	8	6	5	5
World	73	44	54	35

All government ministers or all members of the Cabinet of 47 nations have been contacted by their Bahá'í communities; and all the members of the parliaments of 29 nations have been presented with information about the Faith. On several occasions, these officials have been approached more than once.

	All Elected to National Government		Executive Members of National Government	
Continent	No. of Presentations	No. of NSAs	No. of Presentations	No. of NSAs
Africa	9	7	36	20
Americas	9	6	9	7
Asia	2	2	10	6
Australasia	5	4	9	6
Europe	19	10	27	8
World	44	29	91	47

The techniques used by Bahá'ís to present the Faith to leading citizens, which ranged from hiring a public relations firm in the United States and Canada, to inviting a prominent cleric to speak on a famous Celtic rendition of the Gospels in the Republic of Ireland, to building a special ceremonial entrance for the King of Tonga every year at an agricultural fair, are all expressions of the wide cultural diversity of the Bahá'í community. One common approach was to prepare a special information folder which was given to each prominent person visited by the Bahá'ís; some National Spiritual Assemblies used presentation of Bahá'í books as an occasion to meet dignitaries. Several National Spiritual Assemblies reported that frequent changes in the composition of government ministries made it necessary to repeat their visits often. For example, the National Spiritual Assembly of Nigeria appointed a prominent persons team to increase the number of visits and keep records of them, and all the Local Spiritual Assemblies of New Zealand were involved in a campaign to introduce the Faith to members of Parliament.

Mailing Bahá'í material likely to be of interest to a particular group was another common strategy; health professionals, lawyers, and teachers, as well as parliamentarians and government ministers, received special mailings of Bahá'í literature in some countries. Several National Spiritual Assemblies sent *Call to the Nations* to national leaders with a cover letter inviting a response; those who replied were sent more literature.

Many communities invited prominent people to annual events such as award banquets or formal dinners. Examples include: the Annual Bahá'í Humanitarian Awards Dinner in Taiwan; the formal celebration of the Birthday of Bahá'u'lláh in Singapore; and similar events, all of which grew more successful every year. The Alaskan National Spiritual Assembly reported that their "Honor Kempton Award for Service to Humanity" quickly became a state-wide event, and at the 1985 banquet Alaska's Governor, Congressmen, and the Mayor of Anchorage all addressed the audience. The Bahá'ís of Sri Lanka began to observe World Religion Day in 1981; each year the event gained in prestige until, at the fifth observance in 1985, the Prime Minister and Cabinet of Sri Lanka officially recognized World Religion Day and issued a commemorative stamp showing the symbols of all the world's revealed religions. The Prime Minister was the guest of honour at the 1985 event, with three other Cabinet Ministers and top Government officials also attending.

Bahá'í support for United Nations activities has helped to cement good working relationships between Bahá'í communities and government authorities, and also with the representatives of international agencies. The significant contribution made by the Bahá'ís of Benin to International Year of the Child activities in their country established excellent relations with the national Government, which led in time to several interviews with the President of the Republic and strong support for the

Bahá'í community. Bahá'í youth were prominent in the planning and execution of International Year of Youth activities in many countries, and Bahá'í representatives were present at all the meetings convened to mark the end of the United Nations Decade for Women. The licensing of Bahá'í radio stations and academic schools has been another source of interaction between Bahá'í communities and government authorities; the success of such projects has greatly enhanced the prestige of the Faith.

When Bahá'í efforts to intercede directly with the Government in Iran completely failed to halt the persecution of the believers there, Bahá'í communities around the world turned to their national leaders to ask them to try to convince Iran to treat its Bahá'í minority with justice. The genuine concern for the Iranian Bahá'ís expressed by Presidents, Prime Ministers, and other world leaders, and the resolutions passed by provincial, national, and international parliaments condemning the treatment of Bahá'ís have succeeded to some degree in mitigating the severity of the persecution. Apparently in response to this strongly voiced international protest, the Iranian authorities seemed to stop publicly denouncing membership in the Bahá'í Faith as a capital offense; and fewer Bahá'ís were executed each year, although the number in prison remained high.

The persistent efforts of Bahá'ís, and the corresponding willingness of prominent people all over the world to come to the defence of the Iranian friends culminated with the passing, on 13 December 1985, of the United Nations General Assembly Resolution criticizing Iran for its human rights record and specifically mentioning its treatment of the Bahá'ís. These actions engendered a new level of understanding and good-will between Bahá'ís and those in authority. The inner strength and conviction of the Iranian friends who would not dissimulate their Faith in order to save their lives gave parliamentarians and government authorities a clear awareness of the validity of the Faith and the qualities of its adherents, while the Bahá'í community, recognizing that the active support of their leaders had lifted the threat of organized extermination from their fellow-believers in Iran, was filled with gratitude and appreciation.

The Bahá'í community has received significant assistance from international agencies and many governments in the complex and urgent task of resettling Iranian Bahá'ís who were forced to flee from their homeland or who have been made stateless by the Iranian Government's refusal to renew their passports. The acceptance of Bahá'í refugees in 30 countries to date, and the continuing negotiations with several others, have been an important aspect of Bahá'í interaction with government officials during the Seven Year Plan. The activities of the International Bahá'í Refugee Office are described in Section I.5.

A report from the National Spiritual Assembly of the United States, noting the successive hearings before committees of the United States Congress, the Congressional Resolutions condemning the persecutions, and the mentions of the Iranian situation by President Reagan, emphasizes the importance of this aspect of the Seven Year Plan. Its explanation of this achievement accurately represents the reports of many other National Spiritual Assemblies: "One of our major accomplishments has been our relationships with leaders of thought and people in authority, which have surpassed once unimaginable levels. The interaction of the Bahá'í community with its nationally and locally elected civil representatives has broadened the base of our influence and brought the aims of the Faith to the attention of the nation. This leap forward in our relationships with people in authority has developed new friends for the community and established its credibility."

4. "THE PROMISE OF WORLD PEACE"

"The Promise of World Peace", a statement issued by the Universal House of Justice to the peoples of the world on the occasion of the 1986 International Year of Peace, marked a turning point in the Cause of God. For the first time in its history,

the Universal House of Justice addressed a statement to the peoples of the world, initiating a process of collaboration leading to the establishment of order in the world. The personal and cordial presentation of the Statement to heads of state significantly advanced the proclamation of the Faith to the kings and rulers of the earth, a process which began in 1867 in Adrianople, when Bahá'u'lláh revealed the Tablets to the Kings, and continued with the presentation or mailing of books containing those Messages to heads of state in 1967 and 1968.

"The Promise of World Peace" had been presented to 167 world leaders by Riḍván 1986. These included 140 presentations to the leaders of independent nations, 27 to the leaders of dependent countries or territories, and the presentation to the Secretary-General of the United Nations. Bahá'í delegations met directly with the Head of State (or Governor of dependent territories) in 66 instances, 70 presentations were made to government officials representing the Head of State, and 31 were delivered by mail or messenger. There were 126 National Spiritual Assemblies involved in presenting the Peace Statement. The Bahá'í International Community at the United Nations presented it to the United Nations delegations of countries where it was not advisable for the National Spiritual Assembly to offer the Statement directly. The following table provides the continental distribution of the presentation of the Peace Statement.

	Independent Nations		Dependent Territories	
Continent	Direct	Indirect	Direct	Indirect
Africa	14	31	2	1
Americas	17	8	4	3
Asia	5	26	1	2
Australasia	8	1	7	3
Europe	5	24	2	2
United Nations	1			
World	50	90	16	11

Some presentations were a part of public ceremonies: President Reagan received the Peace Statement at the annual White House Human Rights Day observance in Washington; and Prince Khuzulwandle of Swaziland accepted the Statement on behalf of Her Majesty Indlovukati at a United Nations Day celebration attended by 5,000 people including all the Cabinet Ministers, Principal Secretaries, and diplomats in Swaziland. The majority of the presentations, however, were direct, personal meetings in which the National Spiritual Assembly delegations were able to explain to their Heads of State the Bahá'í concept of the means for achieving peace; these meetings were characterized in such terms as "friendly", "very positive", and "marked by respect".

Prime Ministers, Supreme Court members, parliamentarians, or other government leaders have received copies of the Peace Statement in 70 independent nations and dependent territories. Thirteen National Spiritual Assemblies in Africa, 24 in the Americas, nine in Asia, 10 in Australasia, and 14 in Europe reported programmes to present the Peace Statement to people in authority. The Bahá'ís of Norway delivered 4,000 copies of the Peace Statement in six weeks, including presentations to the Cabinet, the media, university professors, mayors, and officials in all parts of the country on 24 October 1985. The National Spiritual Assembly of Transkei reported that all the members of the Parliament of Transkei, including all the cabinet ministers, paramount chiefs, and other chiefs, totalling 180 people, received the English edition of the Peace Statement at the opening of Parliament, 19 February 1986, at which session the new State President was elected. All members of Parliament and all bishops received the Statement in Sweden, and the National Spiritual Assembly of Colombia presented it to all members of the Congress, the Senate, and the Chamber. The National Spiritual Assembly of El Salvador reported that 85 percent of the Ministers and Vice-Ministers in the national cabinet, all 60 members of the

Legislative Assembly, and all 13 members of the Supreme Court had received the Statement.

In the Mariana Islands, the Senate of Guam passed a resolution acknowledging the International Year of Peace, encouraging endeavours which promote peace and specifically praising the efforts of the Bahá'í community to "effectuate the promise of world peace and [for] publicizing this cause and encouraging mankind to work for this worthy and high goal". During a debate in the Canadian Parliament, a member from Manitoba quoted from the Statement and recommended it to his fellow members. A Supreme Court Justice in Alaska asked the Bahá'í delegation to present "The Promise of World Peace" in "open court" so that more could hear about it. A Fairbanks television station documented the proceedings and the evening news carried a two-minute segment entitled "Supreme Court Justice praises Bahá'ís for their peace efforts".

Following the presentation of the message of the Universal House of Justice to the Grand-Duke and to the Ministers of the Luxembourg Government, the National Spiritual Assembly of Luxembourg sent the document to 64 members of the Chamber of Deputies, Government Counsellors, six Deputies representing Luxembourg in the European Parliament, Ambassadors and representative Consulars Luxembourgeois living abroad, 825 doctors and dentists, more than 2,000 teachers of secondary education, 150 priests, 300 lawyers, and 35 notaries. Bahá'í delegations in Brazil had personally delivered "The Promise of World Peace" to 939 authorities all over the country before 15 January 1986.

5. INTERNATIONAL YEAR OF PEACE

Resounding successes on all continents followed the request of the Universal House of Justice that Bahá'í communities involve people at "the grassroots and at all other levels of society in a broad range of profoundly effective activities through which they will interact with the Bahá'í community in a sustained, world-wide effort to attend to the fundamental issues of peace, aided by the unique insights provided by the Teachings of Bahá'u'lláh" (23 January 1985). Workshops, institutes, and special conferences intended to prepare the Bahá'í community to explain the Bahá'í teachings on peace have been an initial part of this process. Unit conventions for the election of National Spiritual Assemblies focused on the Peace Statement in some countries; 49 regional conferences on the Peace Statement in Cameroon ensured that even the believers in remote areas had an opportunity to study the message.

Wide dissemination of "The Promise of World Peace" has been a central part of Bahá'í peace education activities. Many communities have published all or part of the Peace Statement in major newspapers in order to make it available to their fellow citizens. After a press conference about the Peace Statement was held in Papua New Guinea, the Bahá'ís were surprised to find the complete text of the Statement published in *Niuguini News*, a major newspaper. It was presented in five sections and illustrated with pictures. The recent publication of a condensed version of the Peace Statement in another major newspaper of Papua New Guinea caused the National Spiritual Assembly to cable that its country is now "extremely receptive" to the message of peace. The National Spiritual Assemblies of Ghana, Kenya, and Nigeria reported that the formal presentation of the Peace Statement was a major national news story; at the request of the President of Benin, the Bahá'ís there explained the Peace Statement to the media in a press conference arranged by the President's Chief of Protocol. The Statement also appeared in numerous college newspapers in the United States. In Switzerland, a comprehensive plan to publicize the Statement includes the placement of 2,200 large posters that say "Peace is not only possible but inevitable" in Switzerland's major cities from April through October 1986, public meetings and firesides, a telephone answering campaign, poster displays in public buses and streetcars in some cities, and dissemination of the Peace Statement at the local level.

"The Promise of World Peace", now translated into 47 languages and published in 143 editions or printings, is helping to define perceptions of the nature of peace as it reaches the diverse peoples of the world. The Peace Statement has struck a responsive chord, and some National Assemblies have reported that the enthusiasm and interest generated by it is unprecedented in their community. A local community peace group in Kansas, the United States, gained momentum and a sense of purpose by using the Peace Statement to frame its goals; at a recent convention, the Alaska Native Brotherhood and the Alaska Native Sisterhood passed a resolution largely based on the Peace Statement affirming that "world peace is in the highest interest of the native peoples of Alaska and is the attainable goal toward which we with the body of mankind are striving"; monthly programmes in Cameroon were designed to present aspects of peace to the Cameroonian people through newspapers and radio interviews. The distinguished international scholar and member of the Club of Rome, Professor Ervin Laszlo, wrote a challenging appreciation of the Statement later published by the Canadian National Spiritual Assembly in its compilation *To the Peoples of the World*.

Bahá'í communities have used many different activities to promote the idea of peace. Bahá'ís in Mozambique marched in a peace parade. Essay contests for school children or university students have been held in several countries; a competition for secondary school students in Hong Kong led to requests that the Bahá'ís speak about world peace at school assemblies. In New Zealand, the Bahá'ís of Taranake entered a "Peacetrain" in the Waitara and New Plymouth Christmas parades and took first prize on both occasions. The Local Spiritual Assembly of Montevideo, Uruguay organized a peace event in a city square; a television crew filmed the event, which included a poster exhibition with writings on peace, the launching of balloons, and a band. An art exhibit was held in Belize in April; many people contributed their work in the form of paintings, drawings, graphics, sculpture, needlework, and stained glass related to the theme of peace. "The Promise of World Peace" was the guiding principle for arranging the exhibit. Government officials and prominent people were invited to the opening ceremony, with the Mayor of Belize City giving opening remarks. The exhibition included a special competition of poetry and art contributed by the children and youth from various schools and colleges on the theme of peace.

"Ten incredible days" was one believer's account of the Australian Peace Exposition, an event described by the Universal House of Justice in its cable of 1 April 1986, as an "extraordinary event" in the annals of the Faith. The ten-day peace exposition, organized by the National Spiritual Assembly of the Bahá'ís of Australia, was held in Sydney from 28 March to 6 April 1986, with many of the events taking place on the grounds of the Mashriqu'l-Adhkár. Included in the significant events of the Peace Expo were a media dinner, a Bahá'í Studies Conference, a Youth for Peace Conference, a Concert for World Peace given to a crowd of 2,500 by Seals and Crofts, ethnic music and dancing, living arts and craft displays, children's activities, and conflict resolution workshops. Well over 10,000 peace banners representing the work of some 25,000 people from 40 countries in the world and from all areas of Australia were tied together to make a giant Peace Ribbon. The Ribbon was strung so that it encircled the Mashriqu'l-Adhkár and lined the road six kilometres to the sea. A key feature was the participation of non-Bahá'ís in all aspects of the Peace Expo, including the support of civil, humanitarian, and social organizations in the planning and carrying out of the activities. By the third day, over 7,300 people had already participated in various events. Publicity was unprecedented with extensive daily coverage by newspapers, radio, and television. A Peace Exposition was also held in Tablelands, North Queensland, Australia attended by over 4,500 people, and this in an area with a total population of only 8,500. Peace expositions or displays attracting thousands of visitors were also held in Belize, France, Italy, Luxembourg, Malaysia, New Zealand, Réunion, Uruguay, and other countries.

More than 5,000 people attended the first Inter-Religious Assembly in Guyana, a peace service which was organized by the Presidential Advisory Committee on Religious Affairs directly in response to the Peace Statement of the Universal House of

Justice. The National Spiritual Assembly reported that during his prepared remarks, the President of Guyana, Mr. Hugh Desmond Hoyte, interjected his observation that he admired the Bahá'í Faith as it promoted the cause of peace, and he went on to describe what he had just seen at the Bahá'í display. A World Peace Conference in New Delhi on 19-20 January 1986 included an evaluation of the role of effective, grassroots social and economic development activities in establishing peace; and a forum in Mauritius on world peace was attended by more than four hundred people. Mexico and Réunion were among the other Bahá'í communities that organized Peace Conferences which were attended by large numbers of non-Bahá'ís.

Bahá'ís have organized activities to promote peace, to demonstrate the possibility of uniting diverse peoples, to affirm the capacities inherent in human nature, and to encourage their fellow citizens to have hope for the future of mankind, which were gaining momentum as the Seven Year Plan drew to a close. The profoundly significant presentations of the Peace Statement to heads of state, and the overwhelming success of the initial peace activities organized by Bahá'í communities, clearly testified that the Bahá'í Faith had not only arrived on the world scene but it had assumed a substantial role in leading mankind to an understanding that peace is possible.

Statistical Summary Tables

These numerical tables provide an overview of the growth of the Bahá'í world community during the Seven Year Plan for each country.

Latest Available Data

The figures for these tables constitute the cabled information received by the Department of Statistics at the end of the Seven Year Plan and reflect the status of the country or territory as of 20 April 1986.

In some cases it was necessary to use data received earlier and those cases have been marked as follows:

\+ indicates data received in the January 1986 semi-annual statistical report.

++ indicates figures predating the January 1986 semi-annual statistical report.

Goal Figures

* Goal figures with an asterisk are token goals. These were established by the Department of Statistics in order to have a reasonable figure for the world totals of locality and Local Assembly goals. These token goals were arrived at by using the figure achieved at the end of the Five Year Plan or at the end of the first phase of the Seven Year Plan and adding one as a token "increase".

Percentage Growth Figures

The percentage growth figures for Local Spiritual Assemblies and localities have been calculated using the numbers reported in the 30 May 1979 semi-annual statistical report as a base.

The percentage growth figures for Local Spiritual Assembly activities have been calculated based on the first set of numbers reported in a 1980 semi-annual statistical report.

Development Projects

The numbers of educational and other types of development programmes for each country, as of the conclusion of the Plan, are provided.

International Pioneers

These columns in the tables provide the number of international pioneers sent or received for each country or territory during the Seven Year Plan.

	Total LOCALITIES			GROUPS with		LOCAL SPIRITUAL ASSEMBLIES			LSAs Which	
	Goal	Achieved	Percent Increase 7 Yr Pl	fewer than 9	9 or more	Goal	Achieved	Percent Increase 7 Yr Pl	Observe Feasts	Percent Increase 7 Yr Pl
AFRICA										
Benin	225	324	109 %	71	40	100	121	227 %	78	1200 %
Bophuthatswana ++	150	142	19 %	40	22	35	33	-8 %	19	1800 %
Botswana	250	218	35 %	131	12	75	75	70 %	4	-33 %
Burkina	150	138	112 %	35	24	40	54	200 %	15	150 %
Burundi	24	24	71 %	11	1	12	9	50 %	2	-60 %
Cameroon Republic	1,150	1,599	60 %	868	355	375	376	103 %	41	3 %
Cape Verde	12	53	1225 %	14	1	8	9	800 %	1	0 %
Central African Republic	600	732	77 %	116	140	125	139	72 %	57	97 %
Chad	700	1,100	93 %	400	175	175	525	304 %	100	233 %
Ciskei	75	56	93 %	14	1	18	14	-30 %	4	-20 %
Equatorial Guinea	13*	19	58 %		0	6	6	600 %	3	
Ethiopia	475	535	72 %	124	50	250	259	72 %	18	64 %
Gabon	6	30	275 %	10	0	5	8	700 %	6	500 %
Gambia, The	180	174	32 %	90	20	75	64	2 %	2	100 %
Guinea Bissau	20	30	2900 %	20	0	6	8	800 %	2	
Ghana	475	752	126 %	275	168	160	149	107 %	37	270 %
Ivory Coast & Guinea										
Ivory Coast	225	422	108 %	251	100	93	71	-4 %	37	1135 %
Guinea +	15	17	325 %	6		6	3	300 %	1	
Kenya +	8,000	8,955	33 %	3,297	1,002	1,500	1,369	76 %	214	146 %
Comoros +	4*	3	-50 %	0	0	2*	3	300 %	2	
Lesotho	528*	538	20 %	158	8	100	100	43 %	2	-80 %
Liberia	185	278	64 %	166	8	64	56	10 %	31	138 %
Madagascar	200	201	25 %	48	38	80	51	-9 %	10	233 %
Malawi	650	1,014	78 %	388	1	110	110	72 %	25	-11 %
Mali	25	67	60 %	28	0	9	10	25 %	4	0 %
Mauritania ++	24	13	-13 %			8	4	-20 %		

The number of Local Spiritual Assemblies which:

Hold Assembly Meetings	Percent Increase 7 Yr Pl	Give to National Fund	Percent Increase 7 Yr Pl	Hold Children Classes	Percent Increase 7 Yr Pl	Have Extension Tchg Goal	Percent Increase 7 Yr Pl	DEVELOPMENT PROJECTS Educ'al	Other Types	INTERNATIONAL PIONEERS Sent	Recv'd
89	1680 %	25	525 %	12	71 %	2	-33 %			3	14
15	400 %	18	500 %	18	500 %	9	200 %			1	45
4	100 %	3	50 %	6	100 %	4	0 %			0	23
23	229 %	9	125 %	20	500 %	3	-67 %		10	2	9
1	-80 %	1	0 %	1	0 %	1	-50 %			1	8
41	141 %	41	242 %	41	78 %	41	156 %	1	1	3	21
1	100 %	1	100 %	2	200 %	0				1	7
56	115 %	24	167 %	40	54 %	41	78 %	4		2	18
100	117 %	25	213 %	125	81 %	175	250 %	3	17	1	12
2	-60 %	4	-20 %	0	-100 %	1	-83 %			0	3
2		2		2		2				0	
41	310 %	12	140 %	14	180 %	5	-17 %		1	16	
4	300 %	5	500 %	5	400 %	5	400 %			0	14
1	100 %	1	0 %	2	100 %	0		1		1	5
0		0		0		0				0	5
30	650 %	25	108 %	10	900 %	9	125 %	2		6	4
24	700 %	10	400 %	16	700 %	13	550 %			5	25
1						1				0	6
203	128 %	40	400 %	68	-19 %	223	63 %	10	6	4	38
0		0		0		1				0	2
1	-90 %	5	0 %	2	-85 %	4	0 %	1		6	9
31	520 %	14	367 %	17	467 %	19	533 %	2	3	2	17
3	-79 %	1	100 %	3	50 %	5	400 %			1	6
56	460 %	15	200 %	5	-44 %	3	-73 %	5		5	8
2	-50 %	2	100 %	1	100 %	2	100 %			0	8
										1	2

	Total LOCALITIES			GROUPS with		LOCAL SPIRITUAL ASSEMBLIES			LSAs	
	Goal	Achieved	Percent Increase 7 Yr Pl	fewer than 9	9 or more	Goal	Achieved	Percent Increase 7 Yr Pl	Which Observe Feasts	Percent Increase 7 Yr Pl
Mauritius	186*	189	1 %	55	4	130	130	27 %	43	72 %
Diego Garcia		0								
Morocco ++	56*	52	-5 %	26	1	12	11	57 %	10	400 %
Ceuta ++	1*	1	100 %	0	1		0			
Melilla ++	1*	2	200 %	2	0		0			
Mozambique +	38*	48	167 %			15	14	600 %	8	167 %
Nigeria	1,200	1,420	173 %	477	304	250	186	55 %	35	35 %
Sao Tome & Principe	1*	1	100 %	1	0		0			
Reunion	24*	22	-66 %	8	0	20	14	-26 %	5	150 %
Rwanda	1,200	1,337	49 %	194	186	135	136	37 %	32	-22 %
Senegal	135	220	137 %	103	46	50	71	92 %	5	67 %
Seychelles	31*	30	20 %	1	0	30	24	33 %	11	175 %
Sierra Leone	135	309	243 %	132	50	40	95	313 %	12	300 %
South & West Africa										
South Africa	525	469	6 %	170	72	107	81	-7 %	38	375 %
St Helena	3*	1	0 %	0	0	2*	1	0 %	1	0 %
Venda	1*	13		4	0	3	5		3	200 %
Southwest Africa/Namibia	200	208	25 %	71	9	30	17	-29 %	11	450 %
Sudan	30	44	144 %	30	2	10	12	200 %	11	175 %
Djibouti	2*	1	0 %	0	0	2	1	0 %	1	0 %
Somalia ++	15	21	0 %	9	0	5	0	0 %		
Swaziland	400	189	-53 %	43	21	110	88	14 %	13	-19 %
Tanzania	2,200*	2,304	38 %	820	369	300	153	-8 %	24	100 %
Togo	300	432	125 %	127	109	100	115	105 %	60	900 %
Transkei	180	138	-2 %	62	46	80	30	-29 %	4	-76 %
Tunisia ++	40	36	16 %	14	0	10	5	0 %	5	0 %
Uganda +	3,523*	3,522	0 %	1,620		111*	284			
Zambia	1,400	1,402	20 %	622	134	200	203	80 %	48	586 %
Zimbabwe	670*	1,454	148 %	584	164	180	183	97 %	32	1500 %
Angola	13*	17		4	1	1	8		4	

The number of Local Spiritual Assemblies which:

Hold Assembly Meetings	Percent Increase 7 Yr Pl	Give to National Fund	Percent Increase 7 Yr Pl	Hold Children Classes	Percent Increase 7 Yr Pl	Have Extension Tchg Goal	Percent Increase 7 Yr Pl	DEVELOPMENT PROJECTS Educ'al	DEVELOPMENT PROJECTS Other Types	INTERNATIONAL PIONEERS Sent	INTERNATIONAL PIONEERS Recv'd
26	73 %	27	50 %	25	400 %	25	92 %			12	4
										0	0
8	700 %	11	450 %	9	350 %	5				4	1
										0	0
										0	0
1	0 %								1	2	9
21	-25 %	46	254 %	23	-4 %	22	22 %		1	6	14
										0	1
4	300 %	3	50 %	3	200 %	3	200 %	4		0	6
33	-20 %	0	0 %	21	17 %	10	100 %	3	2	0	2
4	100 %	2	100 %	3	50 %	4	300 %	3		2	12
5	25 %	14	225 %	11	267 %	5	25 %	3		2	2
7	133 %	13	1200 %	3	200 %	21	2000 %	2	2	4	11
30	275 %	23	360 %	29	-9 %	21	75 %			9	71
1	0 %	1	0 %	1	0 %	0	0 %			0	0
2	100 %	2	100 %	2	100 %	2	100 %			0	7
6	500 %	5	150 %	6	500 %	1	0 %			1	36
7	75 %	5	67 %	4	33 %	7	75 %			4	18
1	0 %	0	0 %	1	100 %	1	0 %			0	7
										0	0
12	140 %	8	0 %	10	-63 %	7	0 %	3	2	5	32
23	53 %	8	-38 %	8	-69 %	3	-25 %	2	3	1	19
60	650 %	60	900 %	20	300 %	23	283 %	5	2	3	10
5	-67 %	3	-80 %	5	-76 %	1	-97 %	3		3	22
5	0 %	5	0 %	4	100 %	0	0 %			1	8
								4	1	1	12
46	820 %	44	2100 %	17	89 %	29	625 %	4		3	17
11	450 %	50	400 %	15	650 %	10	400 %	4	1	1	49
2		4		3		2				0	2

	Total LOCALITIES			GROUPS with		LOCAL SPIRITUAL ASSEMBLIES			LSAs	
	Goal	Achieved	Percent Increase 7 Yr Pl	fewer than 9	9 or more	Goal	Achieved	Percent Increase 7 Yr Pl	Which Observe Feasts	Percent Increase 7 Yr Pl
Unallocated										
Algeria ++		22		8						
Congo +		167	34 %	37	52		2			
Egypt ++		50								
Libya ++		2		2						
Niger +		6	-92 %	3	3					
Zaire, Central South	1,411	1,969	118 %	699	186	700	937	236 %	494	111 %
Zaire, Northeast	2,390*	1,479	243 %	594	59	750*	626	15 %	507	54 %
Zaire, West +	302*	646	8 %	273	32	210	200	160 %	43	258 %
Africa Totals	30,974	35,657	35 %	13,356	4,017	7,030	7,258	60 %	2,175	625 %

The number of Local Spiritual Assemblies which:

Hold Assembly Meetings	Percent Increase 7 Yr Pl	Give to National Fund	Percent Increase 7 Yr Pl	Hold Children Classes	Percent Increase 7 Yr Pl	Have Extension Tchg Goal	Percent Increase 7 Yr Pl	DEVELOPMENT PROJECTS Educ'al	DEVELOPMENT PROJECTS Other Types	INTERNATIONAL PIONEERS Sent	INTERNATIONAL PIONEERS Recv'd
											2
											7
										31	16
										3	11
409	30 %	256	55 %	141	36 %	170	448 %	4	12	0	3
392	42 %	153	-45 %	101	-42 %	206	-51 %	91	51	0	5
35	192 %	18	50 %	14	17 %	18	50 %		2	0	11
1,887	661 %	1,044	525 %	889	269 %	1,165	402 %	164	118	159	746

	Total LOCALITIES			GROUPS with		LOCAL SPIRITUAL ASSEMBLIES			LSAs Which	
	Goal	Achieved	Percent Increase 7 Yr Pl	fewer than 9	9 or more	Goal	Achieved	Percent Increase 7 Yr Pl	Observe Feasts	Percent Increase 7 Yr Pl
AMERICAS										
Alaska	216*	188	-6 %	59	0	75	76	36 %	43	23 %
Argentina	300	345	46 %	121	16	70	78	86 %	35	169 %
Bahamas	19*	21	5 %	6	0	9	9	13 %	6	20 %
Barbados	11	11	0 %	0	0	11	11	1 %	4	0 %
Belize	155*	151	0 %	58	10	69	60	18 %	6	50 %
Bermuda	12*	11	0 %	6	0	7	5	-17 %	5	0 %
Bolivia	5,500	5,537	13 %	2,142	1,243	1,066*	473	-56 %	74	-4 %
Brazil	900	1,378	194 %	322	161	250	261	74 %	87	61 %
Canada	1,501*	1,010	-35 %	326	67	350	357	13 %	168	37 %
St Pierre & Miquelon +	1*	1	0 %	1	0		0			
Chile	450	553	64 %	172	100	175	172	37 %	43	59 %
Easter Island +	2*	1	0 %	0	0		1	100 %	0	
Juan Fernandez Islands	2*	1	0 %	1	0		0			
Colombia	1,000	1,013	16 %	631	81	300	301	46 %	72	132 %
Costa Rica	252*	246	3 %			110	116	47 %	21	17 %
Cuba ++	5*	4	0 %	1		3*	2	0 %	2	-33 %
Dominica	40	44	300 %	19	1	15	17	143 %	1	-50 %
Dominican Republic	220	335	81 %	186	64	75	85	107 %	16	60 %
Ecuador	1,100	1,128	38 %			350	321	-3 %	26	271 %
Galapagos Islands +	5*	6	50 %			3*	2	0 %	0	
El Salvador	285	298	10 %	76	5	120	122	24 %	18	20 %
French Guiana ++	27	22	38 %	4		12	13	225 %	4	33 %
Grenada	8*	37	429 %	16	1	4*	13	333 %	3	200 %
Guadeloupe	62*	28	-45 %	7	0	22	21	40 %	3	0 %
Guatemala	400	365	10 %	145	14	65	69	53 %	7	-13 %
Guyana	220	250	51 %	78	28	90	104	76 %	24	300 %
Haiti	249*	248	-5 %	58	76	125*	105	-5 %	24	140 %

The number of Local Spiritual Assemblies which:

Hold Assembly Meetings	Percent Increase 7 Yr Pl	Give to National Fund	Percent Increase 7 Yr Pl	Hold Children Classes	Percent Increase 7 Yr Pl	Have Extension Tchg Goal	Percent Increase 7 Yr Pl	DEVELOPMENT PROJECTS Educ'al	DEVELOPMENT PROJECTS Other Types	INTERNATIONAL PIONEERS Sent	INTERNATIONAL PIONEERS Recv'd
34	89 %	41	24 %	25	19 %	23	35 %		4	16	
22	120 %	10	43 %	12	100 %	15	400 %	1		3	58
3	-40 %	5	0 %	6	500 %	4	400 %			0	15
4	0 %	4	0 %	2	0 %	1	-100 %		1	0	14
8	167 %	6	100 %	3	-50 %	3	200 %	1		1	24
5	25 %	5	67 %	1	-50 %	1	100 %			1	11
82	-22 %	51	-20 %	54	46 %	56	-15 %	56	1	6	29
73	66 %	40	-11 %	120	161 %	41	8 %	11	5	14	24
156	34 %	165	62 %	141	15 %	100	28 %	2	45	243	
										0	0
34	70 %	29	107 %	25	47 %	11	-21 %	3		5	43
0		1	100 %	0		0				0	1
										0	0
21	-16 %	15	25 %	89	39 %	18	-18 %	11	2	2	33
21	31 %	21	40 %	7	0 %	0	-100 %		1	1	32
2	200 %	2	-33 %	0		0				0	0
1	0 %	1	-50 %	1	0 %	1				0	6
15	88 %	12	100 %	17	143 %	11	10 %		1	3	16
11	-15 %	14	56 %	24	50 %	11	175 %		2	2	84
0		0		0		0				0	1
13	0 %	15	36 %	22	120 %	7	-13 %	2		4	17
4	100 %	5	67 %	6	600 %	0		1		0	16
3	200 %	2	100 %	2	0 %	0				0	18
2	100 %	1	0 %	2		0				0	10
6	-14 %	3	-25 %	7	133 %	1	-75 %	1	1	2	12
13	160 %	25	150 %	21	163 %	7	75 %	1	2	6	2
8	-67 %	14	100 %	27	350 %	7	133 %	8	5	1	14

	Total LOCALITIES			GROUPS with		LOCAL SPIRITUAL ASSEMBLIES			LSAs	
	Goal	Achieved	Percent Increase 7 Yr Pl	fewer than 9	9 or more	Goal	Achieved	Percent Increase 7 Yr Pl	Which Observe Feasts	Percent Increase 7 Yr Pl
Honduras	320	662	85 %			180	181	93 %	21	17 %
Jamaica	281	319	14 %	96	31	60	59	26 %	12	-20 %
Cayman Islands	5*	6	50 %	5	0	3*	1	-50 %	1	-50 %
Leeward Islands	80*	61	-8 %	18	1	42	39	44 %	12	200 %
Martinique	26*	23	-8 %	7	0	14	14	100 %	5	67 %
Mexico	1,000	918	52 %	352	95	200	174	2 %	34	162 %
Nicaragua	145	152	32 %	99	15	40	38	41 %	8	33 %
Panama	450	486	15 %	147	75	170	176	31 %	52	-2 %
Paraguay	160	75	-35 %	31	10	68	32	-11 %	8	-43 %
Peru	1,500	1,878	97 %	577	202	500	569	338 %	47	-16 %
Puerto Rico	78	78	15 %	29	7	36	26	18 %	13	63 %
St Lucia	33*	31	82 %	2	1	15	27	108 %	1	0 %
St Vincent & Grenadines	9*	33	313 %	11	7	6*	18	260 %	3	200 %
Suriname	80	90	48 %	16	5	55	64	68 %	5	400 %
Trinidad and Tobago	358*	365	13 %	129	21	160	162	13 %	8	-47 %
United States	7,200	7,065	7 %	2,879	143	1,750	1,785	26 %	1,190	40 %
Falkland Islands	6*	3	-25 %	1	0	2*	1	0 %	1	0 %
Kazakhstan	1*	1	0 %	0	0		0			
Turks and Caicos	5	3	50 %	0	1	2*	1	0 %	0	
Ukraine	1*	0								
Uruguay	90	98	29 %	44	5	45	47	21 %	13	86 %
Venezuela	900	953	17 %	136	57	275	279	24 %	26	86 %
Netherlands Antilles	13*	14	17 %	10	1	5*	3	-25 %	3	200 %
Virgin Islands	23					10				
Virgin Islands, US		16	45 %	7	0		8	14 %	6	100 %
Virgin Islands, British		8	33 %	4	0		2	0 %		
Americas Totals	25,706	26,570	20 %	9,035	2,544	7,014	6,500	20 %	2,161	43 %

The number of Local Spiritual Assemblies which:

Hold Assembly Meetings	Percent Increase 7 Yr Pl	Give to National Fund	Percent Increase 7 Yr Pl	Hold Children Classes	Percent Increase 7 Yr Pl	Have Extension Tchg Goal	Percent Increase 7 Yr Pl	DEVELOPMENT PROJECTS Educ'al	DEVELOPMENT PROJECTS Other Types	INTERNATIONAL PIONEERS Sent	INTERNATIONAL PIONEERS Recv'd
35	289 %	7	-13 %	46	2 %	35	289 %	1	1	1	39
10	100 %	8	60 %	9	13 %	5	0 %	1	1	4	15
1	0 %	1	-50 %	0	-100 %	0				0	4
9	125 %	3	200 %	13	550 %	8	167 %			1	24
2	-33 %	3	200 %	1	0 %	0				0	5
32	167 %	33	154 %	18	50 %	16	33 %		1	4	59
5	25 %	9	80 %	10	100 %	7	75 %			3	17
28	-13 %	30	114 %	71	15 %	12	-37 %	9	2	2	32
6	-71 %	6	-60 %	4	-75 %	8	100 %		1	2	44
40	-35 %	28	-43 %	78	90 %	43	-19 %		3	12	56
7	17 %	10	43 %	8	700 %	15	150 %	1		1	36
1	0 %	1	0 %	1	-75 %	0				2	13
1	0 %	2	100 %	1	0 %	0		1		0	10
2	100 %	4	33 %	2	0 %	3		1		0	6
8	33 %	5	-38 %	6	0 %	3	-40 %		1	0	9
1,110	34 %	1,100	27 %	460	186 %	775	144 %	2	6	1,020	
1	0 %	1	100 %	1	100 %	0				0	9
0		0		0		0		1		0	6
11	175 %	7	75 %	7	-30 %	4	100 %			0	52
17	55 %	10	0 %	64	256 %	16	129 %	2		3	33
2	100 %	1	0 %	2	100 %	2	100 %			0	1
5	67 %	5	67 %	2	0 %	4	100 %		1	5	30
1,874	33 %	1,761	34 %	1,418	84 %	1,274	74 %	117	87	1,370	980

	Total LOCALITIES			GROUPS with		LOCAL SPIRITUAL ASSEMBLIES			LSAs	
	Goal	Achieved	Percent Increase 7 Yr Pl	fewer than 9	9 or more	Goal	Achieved	Percent Increase 7 Yr Pl	Which Observe Feasts	Percent Increase 7 Yr Pl
ASIA										
Andaman & Nicobar Islands	47*	41	116 %	6	2	24	25	317 %	9	29 %
Arabian Peninsula +	4*	12	-20 %	6	0	2*	5	-17 %	5	-17 %
Bahrain +	8*	7	0 %	1	0	6*	6	20 %	6	20 %
Bangladesh	700	1,977	393 %	492	272	125	200	400 %	27	350 %
Burma	410	601	65 %	169	66	180	193	25 %	26	18 %
Hong Kong	21	27	0 %	8	0	18	19	90 %	15	275 %
Macau +	3*	3	50 %	0	1		2	0 %	2	100 %
Hainan Island		0								
India	41,158*	34,070	-3 %	5,976	9,251	13.259	15,448	50 %	1,089	123 %
Bhutan	7*	5	-58 %	1	0	1	2	-33 %	0	
Kirghizia ++		1	0 %	1	0		0			
Mongolia		0								
Tadzhikistan ++		1	0 %	1	0		0			
Turkmenistan		0								
Uzbekistan ++		1	0 %	1	0		0			
Japan	311*	341	13 %	113	24	55	55	20 %	22	22 %
Ogasawara Islands	1	2	200 %	2	0		0			
Ryukyu Islands	14*	11	22 %	5	1	2*	1	-50 %	1	100 %
Sakhalin Island	1	0								
Jordan +	30	26	18 %	5	0	14	14	56 %	12	33 %
Korea	205*	213	-73 %	64	49	30	34	-75 %	8	-53 %
Kuwait +	11*	6	-40 %	0	0	11*	6	-40 %	6	-40 %
Laos +	540*	50	-91 %	14	8	4*	28		18	
Lebanon +	17*	13	-7 %	6	0	9	5	-17 %	3	-50 %
Syria +	4*	3	50 %	2	1	1	0			
Malaysia										
Malaysia West	117*	93	-88 %	26	0	50*	67	-63 %	63	-30 %
Malaysia East	1,275*	1,614	43 %	662	697	249*	255	34 %	115	46 %
Brunei	27*	1		0	0	2*	1			
Nepal	100	115	125 %	28	9	30	40	100 %	18	157 %
Oman +	10*	11	22 %	4	0	8*	6	-14 %	6	-14 %
Pakistan	190	270	-10 %	83	26	70	71	-60 %	21	-77 %

The number of Local Spiritual Assemblies which:

Hold Assembly Meetings	Percent Increase 7 Yr Pl	Give to National Fund	Percent Increase 7 Yr Pl	Hold Children Classes	Percent Increase 7 Yr Pl	Have Extension Tchg Goal	Percent Increase 7 Yr Pl	DEVELOPMENT PROJECTS Educ'al	Other Types	INTERNATIONAL PIONEERS Sent	Recv'd
4	-33 %	3	-50 %	2	-33 %	2	-50 %	1		0	9
5	-17 %	5	-17 %	5	-17 %	0				6	42
6	20 %	6	20 %	6	20 %	0		1	3	2	18
8	14 %	19	111 %	37	311 %	12	-8 %	11	1	5	12
19	73 %	27	125 %	20	18 %	21	250 %	2		0	0
7	133 %	15	1400 %	6		3	200 %			1	28
1	0 %	2	200 %	2	200 %	1	0 %	2		0	9
										0	0
889	109 %	362	18 %	823	122 %	487	37 %	319	29	98	40
0		0		0		0				0	15
13	0 %	16	14 %	11	120 %	11	120 %			3	73
										0	0
0		0		0		0				0	0
12	33 %	12	33 %	12	33 %	6	50 %	1	1	1	6
7	-22 %	7	-30 %	3	200 %	5	400 %	1		5	21
6	-40 %	6	-40 %	5	-50 %	0				10	44
17		10		10		10		1	2	0	0
5	-17 %	5	0 %	2	-50 %	0				0	1
										0	0
										73	10
56	19 %	58	544 %	57	-30 %	48		11	21		
32	-36 %	81	170 %	59	5 %	51	4 %				
										0	0
9	800 %	16	433 %	5	400 %	6	200 %	2		0	11
6	-14 %	6	-14 %	6	20 %	0		2	1	13	58
21	-77 %	17	-41 %	18	64 %	0	-100 %	27	7	47	31

	Total LOCALITIES			GROUPS with		LOCAL SPIRITUAL ASSEMBLIES			LSAs	
	Goal	Achieved	Percent Increase 7 Yr Pl	fewer than 9	9 or more	Goal	Achieved	Percent Increase 7 Yr Pl	Which Observe Feasts	Percent Increase 7 Yr Pl
Philippines	6,116*	5,496	1 %	3,855	970	600	671	69 %	83	53 %
Qatar	7*	5	-17 %	0	0	5*	5	0 %	5	0 %
Sikkim +	300	258	29 %	126	49	70	62	68 %	8	300 %
Singapore	8	8	0 %	0	0	8	8	0 %	8	33 %
Sri Lanka	500	832	106 %	261	71	100	117	19 %	30	25 %
Maldives	1*	1	0 %	0	0	1*	1	0 %	1	0 %
Taiwan	200	109	-22 %	32	1	22	22	47 %	10	43 %
Thailand	550	861	98 %	260	110	100	98	0 %	16	433 %
Turkey +	150	157	54 %	48	10	50	44	33 %	40	74 %
United Arab Emirates +	19*	16	23 %	5	0	14*	11	10 %	11	0 %
Yemen (North) +	4*	4	33 %	2	0	4	2	0 %	2	0 %
Yemen Democratic +	2*	2	100 %	1	0		0			
Socotra Island		0								
Unallocated										
Afghanistan ++		22		6			0			
Indonesia ++		164		101	36		0			
Iran ++		709		250	459		0			
Iraq ++		16		4			0			
Kampuchea ++		27		18			0			
Vietnam ++		528		389	139		0			
Asia Totals	53,068	48,730	-1 %	13,034	12,252	15,124	17,524	40 %	1,686	151 %

The number of Local Spiritual Assemblies which:

Hold Assembly Meetings	Percent Increase 7 Yr Pl	Give to National Fund	Percent Increase 7 Yr Pl	Hold Children Classes	Percent Increase 7 Yr Pl	Have Extension Tchg Goal	Percent Increase 7 Yr Pl	DEVELOPMENT PROJECTS Educ'al	DEVELOPMENT PROJECTS Other Types	INTERNATIONAL PIONEERS Sent	INTERNATIONAL PIONEERS Recv'd
59	79 %	102	10100 %	128	276 %	48	220 %	19	1	36	35
5	0 %	5	0 %	5	0 %	0				6	20
10	900 %	5	400 %	6	200 %	2	200 %	8		1	6
8	60 %	8	33 %	4	100 %	8	300 %		1	5	32
22	-12 %	6	20 %	67	319 %	27	50 %	6		6	7
1	0 %	1	0 %	1	100 %	0				0	3
7	17 %	15	400 %	4	0 %	4	33 %	6		1	39
19	533 %	12	300 %	19	533 %	7	133 %	3		8	21
36	50 %	20	-9 %	25	19 %	0				14	13
11	0 %	0		11	0 %	0				9	38
2	0 %	2	0 %	2	0 %	0				0	20
										0	0
										1	
									3	1	7
										1,192	
											1
											1
1,303	145 %	849	87 %	1,361	245 %	759	158 %	423	70	1,544	671

	Total LOCALITIES			GROUPS with		LOCAL SPIRITUAL ASSEMBLIES			LSAs	
	Goal	Achieved	Percent Increase 7 Yr Pl	fewer than 9	9 or more	Goal	Achieved	Percent Increase 7 Yr Pl	Which Observe Feasts	Percent Increase 7 Yr Pl
AUSTRALASIA										
Australia +	425	432	24 %	167	8	135	152	54 %	127	53 %
Christmas Island +	2*	1	0 %	0	0	2*	1	0 %	1	0 %
Cocos Island		0								
Norfolk Island		0								
Cook Islands	8*	7	75 %	1	1	6	3	50 %	3	200 %
Austral Islands		0								
Marquesas Islands +	2*	1	100 %	0	0		0			
Society Islands +	4*	4	100 %	1	3	2	0	-100 %		
Tuamotu Archipelago	2*	0				1				
Eastern Caroline Islands	80*	40	-49 %	18	1	20	20	33 %	10	250 %
Fiji	271*	317	22 %	141	70	50	42	24 %	18	6 %
Hawaii	27	27	-4 %	0	0	27	27	-4 %	25	39 %
Kiribati +	185*	140	-25 %	15	20	92	90	38 %	43	19 %
Nauru +	6*	4	-20 %	3	0	3	1	100 %	1	100 %
Mariana Islands						16				
Guam	19*	19	0 %	9	0		8	60 %	7	17 %
Mariana Islands, Northern	13*	11	-15 %	3	0		8	60 %	3	0 %
Marshall Islands	57*	64	52 %	31	1	25	25	67 %	16	45 %
New Caledonia & Loyalty Islands										
New Caledonia	26*	15	-38 %	9	0	11	3	-57 %	3	-40 %
Loyalty Islands +	24*	10	11 %	9	0	7	0	-100 %		
Wallis and Futuna +	3*	2	0 %	1	0	1	0			
New Zealand	192*	193	1 %	89	0	60	61	65 %	61	91 %
Chatham Islands +	1*	1	0 %	1	0		0			
Niue	3*	1	-67 %	0	0		0			
Papua New Guinea	573*	947	95 %	298	145	160	188	127 %	133	343 %
Samoa	220					70				
Samoa, Western		188	3 %	68	26		62	27 %	19	19 %
Samoa, American		25	4 %	14	3		5	150 %	5	150 %
Tokelau	4*	3	0 %		0	2	0			
Solomon Islands ++	421*	248	-46 %	36	3	75	68	3 %	22	-52 %
Tonga	133*	93	-26 %	10	14	65	50	25 %	32	-29 %
Tuvalu +	10*	8	-11 %	1	2	8	5	25 %	5	25 %
Vanuatu	55	63	54 %	11	2	20	29	123 %	9	50 %
Western Caroline Islands +	23*	38	73	4	6	10	9	350 %	4	33 %
Australasia Totals	2,789	2,902	12 %	940	305	868	857	48 %	547	47 %

The number of Local Spiritual Assemblies which:								DEVELOPMENT PROJECTS		INTERNATIONAL PIONEERS	
Hold Assembly Meetings	Percent Increase 7 Yr Pl	Give to National Fund	Percent Increase 7 Yr Pl	Hold Children Classes	Percent Increase 7 Yr Pl	Have Extension Tchg Goal	Percent Increase 7 Yr Pl	Educ'al	Other Types	Sent	Recv'd
135	75 %	134	46 %	77	83 %	102	55 %	3	2	30	
1	0 %	1	0 %	1	0 %	0				0	1
										0	0
										0	1
3	200 %	3	200 %	2	200 %	0				2	15
										0	0
										0	1
										0	4
										0	0
2	-33 %	2	-33 %	6	200 %	2	200 %			1	14
8	-11 %	19	46 %	8	-11 %	7	-42 %	1	1	1	11
18	20 %	22	22 %	17	31 %	6	0 %			30	1
29	1350 %	19	36 %	26	420 %	23	188 %			0	8
0		1		0		0				0	1
											60
5	25 %	4	0 %	2	100 %	6	200 %			0	
3	0 %	3	200 %	1	0 %	2	100 %			0	
9	-18 %	10	100 %	10	100 %	6	20 %			1	12
										2	
3	50 %	3	50 %	1	100 %	1	0 %				6
											0
											0
61	97 %	61	91 %	43	115 %	33	38 %		1	49	
										0	2
										0	0
89	709 %	53	253 %	60	161 %	34	183 %	5		1	49
									2	2	
13	225 %	21	110 %	19	19 %	17	143 %				8
5	150 %	5	150 %	3	200 %	4	100 %				28
										0	0
16	-58 %	11	-45 %	10	-44 %	8	-43 %		1	1	11
22	-19 %	9	-10 %	13	-68 %	12	-48 %	2	3	5	6
4	0 %	2	-50 %	3	-25 %	3	-25 %	1	1	3	1
6	100 %	9	29 %	6	50 %	3	-75 %	2	3	1	5
3	0 %	3	100 %	2	200 %	1	100 %			1	11
435	62 %	395	57 %	310	57 %	270	37 %	14	14	130	256

	Total LOCALITIES			GROUPS with		LOCAL SPIRITUAL ASSEMBLIES			LSAs	
	Goal	Achieved	Percent Increase 7 Yr Pl	fewer than 9	9 or more	Goal	Achieved	Percent Increase 7 Yr Pl	Which Observe Feasts	Percent Increase 7 Yr Pl
EUROPE										
Austria	80	72	16 %	19	0	18	20	43 %	20	43 %
Czechoslovakia +	5*	3	50 %	1	0		0			
Hungary +	3*	3	200 %	1	0		0			
Yugoslavia +	8*	6	-25 %	1	0		0			
Belgium	100	90	25 %	55		25	19	6 %	19	19 %
Canary Islands	22	25	0 %	6	8	10	11	57 %	10	400 %
Cyprus	12	13	63 %	3	0	5*	5	25 %	5	25 %
Denmark	60	55	28 %	22	0	15	11	10 %	10	25 %
Greenland	6*	9	80 %	6	1	3	1	0 %	1	0 %
Finland	47	50	43 %	8	0	19	20	11 %	17	0 %
Estonia +	2*	1	0 %	1	0		0			
France	250	282	50 %	122	0	39	38	23 %	38	58 %
Monaco	4	3	200 %	0	0	1*	1	0 %	1	0 %
Germany										
Germany West	610	603	16 %	234	1	95	103	19 %	90	80 %
Albania		0								
Armenia		1	0 %	1	0		0			
Azerbaijan		1	0 %	0	0		0			
Bulgaria	2*	3	200 %	1						
Byelorussia	1*	0	-100 %							
Georgia		1	0 %	1	0		0			
Germany East	3*	6	200 %	2						
Moldavia	1*	1	100 %	0	0		0			
Poland	8*	7	250 %	2						
Romania	3*	4	100 %	3						
Russian SFSR	1*	5	150 %	1						
Greece	24*	21	5 %	7	0	8	6	0 %	6	0 %
Iceland	25	29	-9 %	2	0	12	12	33 %	12	33 %
Faeroe Islands	3	3	200 %	1	0	2*	1	0 %	1	0 %
Ireland, Republic of	60	45	-4 %	2	0	22	21	31 %	21	31 %
Italy	265	275	45 %	108	0	54	54	26 %	53	26 %
Malta	2*	5	400 %	4	0	2	1	0 %	1	0 %
San Marino	1*	1	0 %	0	0	1	1	100 %	1	100 %
Luxembourg	39*	45	22 %	15	0	15	15	25 %	15	36 %
Netherlands	150	140	27 %	57	23	35	29	-3 %	29	12 %

The number of Local Spiritual Assemblies which:

Hold Assembly Meetings	Percent Increase 7 Yr Pl	Give to National Fund	Percent Increase 7 Yr Pl	Hold Children Classes	Percent Increase 7 Yr Pl	Have Extension Tchg Goal	Percent Increase 7 Yr Pl	DEVELOPMENT PROJECTS Educ'al	Other Types	INTERNATIONAL PIONEERS Sent	Recv'd
20	54 %	19	36 %	13	63 %	17	89 %		5	6	33
16	14 %	13	-19 %	2	-50 %	3	-79 %			3	54
10	150 %	10	900 %	9	350 %	8	700 %	1		0	25
4	0 %	5	25 %	4	0 %	4	0 %			2	20
8	0 %	9	0 %	2	33 %	9	50 %			6	22
1	0 %	1	0 %	1	100 %	1	0 %			0	4
17	0 %	17	0 %	14	56 %	13	-24 %			5	25
37	131 %	25	14 %	15	25 %	8	-33 %		1	24	115
1	0 %	0	-100 %	0	0 %	0	-100 %			0	2
80	78 %	66	47 %	53	59 %	52	44 %			104	135
5	-17 %	6	20 %	4	-20 %	3	-50 %			8	23
11	38 %	11	22 %	10	150 %	9	0 %			8	8
1	0 %	1	0 %	1	0 %	0	-100 %			0	6
21	31 %	16	0 %	18	100 %	16	0 %	1	1	11	26
51	31 %	52	24 %	28	87 %	39	26 %			33	51
1	0 %	1	0 %	0		1	100 %			0	5
1	100 %	1	100 %	0		0				0	2
10	11 %	15	25 %	9	80 %	6	-40 %			12	53
28	8 %	28	75 %	15	7 %	19	73 %		1	15	52

	Total LOCALITIES			GROUPS with		LOCAL SPIRITUAL ASSEMBLIES			LSAs	
	Goal	Achieved	Percent Increase 7 Yr Pl	fewer than 9	9 or more	Goal	Achieved	Percent Increase 7 Yr Pl	Which Observe Feasts	Percent Increase 7 Yr Pl
Norway	50	58	49 %	17	0	15	17	55 %	17	55 %
Spitzbergen +	1*	1	0 %	0	0		0			
Portugal +	150	101	-17 %	32	14	34	20	-29 %	18	-22 %
Madeira +		5	-17 %	2	1	4	1	0 %	1	0 %
Azores +		4	0 %	1	1	2	1	100 %	1	100 %
Spain	163	162	24 %	57	0	63	48	-2 %	42	110 %
Andorra +	5*	5	67 %	2	0	2*	1	0 %	0	
Sweden	75	75	21 %	23	0	25	25	19 %	24	9 %
Latvia +	1*	0								
Lithuania +	1*	1	0 %	0	0		0			
Switzerland	183*	184	6 %	56	0	32	32	33 %	30	25 %
Liechtenstein	5*	2	-33 %	0	0		1	100 %	1	100 %
United Kingdom										
England +	366*	328	-9 %	68	1	200	155	17 %	117	7 %
Channel Islands +	2	2	0 %	1	0		1	0 %	1	0 %
Isle of Man +	1	1	0 %	1	0		0	-100 %		
Northern Ireland +	26	22	-15 %	6	0	15	11	10 %	6	20 %
Scotland +	57	53	-5 %	9	0	26	19	12 %	10	-41 %
Wales +	37	36	-3 %	9	0	15	14	40 %	9	-25 %
Gibraltar +		0								
Europe Totals	2,920	2,848	16 %	970	50	814	715	16 %	627	112 %

CONTINENTAL SUMMARY:

Africa	30,974	35,657	35 %	13,356	4,017	7,030	7,258	60 %	2,175	625 %
Americas	25,706	26,570	20 %	9,035	2,544	7,014	6,500	20 %	2,161	43 %
Asia	53,068	48,730	-1 %	13,034	12,252	15,124	17,524	40 %	1,686	151 %
Australasia	2,789	2,902	12 %	940	305	868	857	48 %	547	47 %
Europe	2,920	2,848	16 %	970	50	814	715	16 %	627	112 %
World Totals	115,457	116,707	14 %	37,335	19,168	30,850	32,854	39 %	7,196	129 %

The number of Local Spiritual Assemblies which:

Hold Assembly Meetings	Percent Increase 7 Yr Pl	Give to National Fund	Percent Increase 7 Yr Pl	Hold Children Classes	Percent Increase 7 Yr Pl	Have Extension Tchg Goal	Percent Increase 7 Yr Pl	DEVELOPMENT PROJECTS Educ'al	DEVELOPMENT PROJECTS Other Types	INTERNATIONAL PIONEERS Sent	INTERNATIONAL PIONEERS Recv'd
17	70 %	16	60 %	15	275 %	15	67 %			8	53
12	-14 %	8	-62 %	2	-60 %	5	400 %	1	1	10	29
1	0 %	0		0		1	100 %			0	4
1	100 %	1	100 %			1	100 %			0	9
42	40 %	34	162 %	16	220 %	22	144 %	2		35	107
0		0		0		0				0	2
23	15 %	24	9 %	15	114 %	17	13 %			6	103
29	26 %	29	26 %	14	75 %	24	4 %		5	14	66
1	100 %	1	100 %	1	100 %	1	100 %			0	5
								1	3	181	
109	5 %	113	7 %	48	-27 %	71	-9 %				
1	0 %	1	0 %	1	0 %	1	0 %				2
6	20 %	6	20 %	1	0 %	3	-40 %				
10	-33 %	10	-41 %	5	0 %	5	-55 %				
7	-36 %	8	-33 %	1	-80 %	5	-17 %				
582	103 %	547	96 %	317	146 %	379	86 %	6	17	491	1,041
1,887	661 %	1,044	525 %	889	269 %	1,165	402 %	164	118	159	746
1,874	33 %	1,761	34 %	1,418	84 %	1,274	74 %	117	87	1,370	980
1,303	145 %	849	87 %	1,361	245 %	759	158 %	423	70	1,544	671
435	62 %	395	57 %	310	57 %	270	37 %	14	14	130	256
582	103 %	547	96 %	317	146 %	379	86 %	6	17	491	1,041
6,081	121 %	4,596	86 %	4,295	148 %	3,847	132 %	724	306	3,694	3,694